

# THE CHINESE RECORDER

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## Editorial

### **Appreciation of Sir Robert Hart.**

IN our frontispiece will be found a picture of the statue recently erected on the Shanghai Bund foreshore to the late Sir Robert Hart, Bart. The addresses delivered at the unveiling ceremony dwelt appreciatively on the main achievements of a remarkable career, and remind us of the debt of gratitude China and the world owes to a quiet, unassuming man who was instrumental in instituting stupendous changes and initiating great historic movements. In Sir Robert Hart, China found a sagacious and trusted adviser, who smoothed away many difficulties and, with constructive diplomacy, mediated always for an honorable peace. The Maritime Customs Service will stand as his greatest monument, but possibly the development of the Chinese Postal Service illustrates best his foresight and remarkable administrative ability, as well as his faculty for attracting and utilising other able men. Whilst, however, we realise the obligations we are all placed under through the Postal Service, and vaguely try to grasp what is meant by 594,000,000 articles being handled last year, we have to admit that along more unobtrusive lines the genius of Sir Robert was also effectively shown. The myriad lights along the coast line of China may be taken as symbolical of beneficent services which will long enlighten and uplift the land he loved so well.

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### **The Modern Missionary and Paul.**

THE article under the above caption by Dr. A. J. Brown is in the nature of an answer to those who would have us hark back to Paul and his methods of doing mission work, while ignoring

the different features involved in our tasks as compared with the one Paul did. This article meets the needs of a clear statement on this question more effectively than any yet seen on the subject, and will help to restore the equilibrium of our relation to Paul and to the work we have to do. There are some practical things Paul did we ought to do as, for instance, lay increased emphasis on the responsibility of the local bodies of Christians for the work carried on by them, but there are also some problems which confront us that Paul did not try to solve. In some lines of work Paul is rightly an ideal: in others he does not furnish us much help because he never attempted them. The early Church did nothing but propagate the simple Gospel. This was not only the most important message Paul had, but the main point at which his ideas differed from those around him. Paul did his work in a simple way and so could do more of the one kind. Yet though especially inspired, he had to use largely men and human methods, and what he induced others to do was an important part of his work. He had the knack of inspiring others to take up and carry on the work. To those who maintain that we ought to simplify our work so that it would resemble Paul's more, we have a word or two to say. In part we agree with this, but not in the way it is meant. We need to simplify more, but not by reducing the number of things to be done so much as by reducing the number of things one missionary is expected to do; in other words we need to simplify by specializing. More concentration by everybody on the things they are best fitted to do would produce greater results. To those who maintain that the number of missionary activities should be reduced we would say that while we ought to do first the things which are most important, yet we should also remember that Christianity has grown since Paul's day and is still growing, and that the ramifications of its influence have become more complex. We have already done away with some things that Paul did not directly attack, for instance, slavery; and have come to the point where we are tackling problems which did not then exist. We hope that the discussions which have led up to this article will, at least, help us to guard against doing too much for Chinese Christians, simply because we are able to be in some ways more liberal than Paul could.



**Efficient Missionaries.**

ONE paragraph of Dr. Brown's admirable article is given to the consideration of the securing of "superior candidates for missionary service." That greater care in selection is being exercised is cause for encouragement. We need not assume, however, that the days when Mission Boards to a certain extent were restricted in choice to the workers that they could get resulted in a group of missionaries altogether inefficient. They met the needs of their day as adequately as the average modern missionary meets the problems of his. Fitness for missionary service, as Dr. Brown says, cannot be determined by the presence or absence of scholastical ability in the class-room. We venture to add to the numerous remarks that have been made from time to time on this subject a thought or two of our own to point out a few things that can be observed at home, and that will help to decide the fitness of a candidate for the mission field. The first of these is adaptiveness. Whatever he can do in the class-room, the student who is all corners is not the man for the mission field, for it is safe to say that very little of his experience on the mission field will be as he imagined it would. Another fundamental requirement is practical spirituality. There is much so-called spirituality that is nothing but sentimentality. The mission field needs a spirituality that stands for the highest while recognizing the limitations of human nature and the right of the individual to his own view-point. Again, the mission field needs men who will take up the tasks that may fall to their share and work them through. In the necessary changes that ensue on the mission field men often have to do what they never anticipated, but the unanticipated task is often the one they can best do, and the means by which they can best serve the cause. Perseverance in doing assigned tasks is of more importance than brilliance in the class-room. One other thing that can certainly be determined at home, yet is sometimes overlooked, is the question of linguistic ability. The man who gives no evidence of ability to learn another language while in school is not likely to have a miracle performed on his behalf when he gets to the field. Emphasis certainly should be laid on this point. It is one that should be comparatively easy to determine. Now it hardly seems likely that a missionary with the qualities mentioned above will fail to have a measure of constructive ability, and such a missionary would be an efficient missionary.

**Training of  
Preachers.**

IF the Chinese are to do the work of evangelizing their own country then the question of training preachers is, both for the Chinese Church and the Missions, one of supreme importance. With regard to the methods that should be employed there is wide difference of opinion. As in some other phases of mission work there is a tendency to let the conditions which obtain in the homelands determine the methods to be used under very different conditions; this is a point over-looked by those who claim that Paul's methods are sufficient. The problem has two different phases. There is a growing class of people educated along foreign lines who require spiritual leaders in advance of them. The training of such leaders requires theological schools of an efficiency equal to any that exist at home, leaving of course some leeway as to the curriculum. Then there is the problem of reaching the masses of the Chinese who are still largely untouched even by modern ideas. Both problems are tremendous but the latter is larger in scope and calls consequently for a greater number of workers. For these workers a different type of preparation is necessary, and we have to guard against standardizing the work of training preachers according to the needs of a comparatively small group trained along modern lines. It would seem as though the greater number of Christian workers should be of the type trained in a "Bible school" rather than of the type of those trained in a "theological seminary" as we understand the term. Chinese preachers must be above their environment, but not so far above it as to fail to be able to connect with it after they have been trained. It is easy to assume a deeper acquaintance with the Bible on the part of aspirants for the Christian ministry in China than really exists, but a few years' acquaintance with Bible teaching is not an equivalent for the life-long acquaintance with it which most Christian workers at home have, therefore in the vast majority of cases during the training period the main emphasis should be laid upon mastering the contents of the Bible. Then, too, constant attention needs to be given to the inculcation of a real volunteer spirit. That this is growing is cause for encouragement, but we have heard it said in some quarters that the better-trained men hesitate to go into the rural districts and that we must find special places to fit the men. In reality the fundamental principle of our training schools must be to train

men to fit the need. In some practical way all candidates for special training should be required to give proof of adaptiveness to the work, as Dr. Rees suggests. The whole problem should be studied from the view-point of the needs to be met and the available material at hand to meet it. This might mean the elimination of some of the methods deemed so valuable in the West. It would possibly result in a radical change, but with most of our training institutions it certainly seems the only way to get at the problem so as to secure a solution that fits. A commission might well be appointed to go at the problem from this point of view.

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**Denominational  
Policies.**

WE are publishing this month the first of the short series of articles on "Denominational Policies in their Relation to Mission Work."

The RECORDER, of course, does not believe in having one denomination attack another in its pages—the day for that kind of thing has passed. We believe in respecting all conscientious convictions, though at times attention may be drawn to what appear to be unconscientious methods of promoting such convictions. What we do need is to know one another better. It is apparent that some denominations have been more successful in certain directions than others. We ought to study the reasons for their success and learn how to take the right attitude towards those who have been successful. It seems to be a weakness of human nature to assume that there must be something wrong about the methods of those who have been successful where we have failed. That attitude of mind, to say the least, is a negative one. If somebody has succeeded where we have failed it is just as likely that we are wrong as they. This series of short articles aims to show how far denominational policies determine the methods of mission work carried on by that denomination, and how far their success is due to their methods. Any good idea that one denomination has should be made available to all, and none of us should be so sure of our methods that we will not change if we find some that are more effective than our own. No denomination, moreover, should endeavour to keep to itself anything that would help push forward the work we are all trying to do. There is no patent on methods of Christian work. With regard to the work of the Lutherans with which this article deals, our only comment is that there seems to be a certain

rigidity about its organization which is due to its intention to copy the policies of the Home Church. We have some doubt that that rigidity can be maintained, for it does not seem to us that any western Church can be transplanted to China and remain unchanged at least in regard to methods. We appreciate the frankness with which this article presents its point of view and hope that the succeeding articles will do the same.

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#### **Christian Education.**

WE do not wish to make much comment on the excellent summary given us by Mr. Burt. We do wish, however, to take advantage of the appearance of this article to say that we should like to publish from time to time a summary of Christian education in its relation to general education as carried on in every province. Such a series of articles would furnish a very interesting and instructive commentary on the work of Christian education in China. With regard to union in educational work, it seems as though the tendency is not so much to amalgamate existing institutions and so possibly have less in number, though higher in grade of work done, as to unite to carry on the higher work that no one denomination is attempting. Union effort indeed seems to strike a snag when it involves the elimination or lowering in grade of any existing work, and tends to result in attempts to start on a union basis work not yet existing. Yet where union has really been attempted it has been found eminently successful. It would still seem as though Christian education should be limited largely to provide educational facilities for the Christian constituency, and should be carried on by two or three or more denominations together.

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#### **Past and Present of the Chinese Recorder.**

THE Historical Summary of the CHINESE RECORDER published in this issue while necessarily brief is yet of deep interest. For eighty-two years a magazine has been published devoted to the general interests of the missionary body in China, and while there have been slight changes made, yet the position at present held by the CHINESE RECORDER does not differ much from that of its predecessors. The result of much concentrated thought on things Chinese has been published in its pages. It is a liberal education along Chinese lines to delve into its past volumes, of which a complete set should be available in every place



where young missionaries are gathered. The main point in the Historical Summary is that at last the burden of the CHINESE RECORDER is laid upon those who should bear it—the missionary body in China. It is evident, as is so clearly and generously stated in the action of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., that the time has come for this step. In thus making known the steps that have led up to the present status of the CHINESE RECORDER, it is fitting that a word of appreciation should be said both of the generous and sympathetic action of the Presbyterian Mission Board of Foreign Missions and of those who in China have through many vicissitudes helped to bring the CHINESE RECORDER to where it is. To the editors, who through varying periods, and not the least to Dr. G. F. Fitch who held the office for 19 years, the longest period of all, the grateful thanks of the missionary body are herewith expressed. To the Methodist Press at Foochow which published it for six years, and to the Presbyterian Press at Shanghai which bore the burden of publishing it for 39 years, on behalf of those who are heirs to what their generosity made possible we express our thanks. It should not be forgotten, however, that even while the burden of publishing was borne by a particular denomination, the pages of the magazine were never limited to the interest of any denomination. Now that the missionary body has through its representatives recognized its responsibilities they must face practically the future of the magazine. Hereafter no individual or particular organization stands by to make good any lack the RECORDER may have. While the gifts of some generous friends to help the magazine would go far to lighten the burden involved in sudden changes in the income, yet for the present the CHINESE RECORDER depends upon its subscribers for its support. During the year encouraging words of appreciation have been received from time to time which show a live interest in the future of the magazine. Since September 1913 there has been an actual increase of 13 per cent. in the number of missionary subscribers in China. But there are still many who ought to subscribe who do not yet do so, for it is in China that most of the work of the RECORDER will be done. We desire to enlist the help of all subscribers that the subscription campaign which has been going on for some months may be carried to a successful issue by a still further increase in the number of subscribers.

## The Sanctuary.

*"The effectual fervent prayer of a righteous man availeth much."*

St. James 5:16.

*"For where two or three are gathered together in my name, there am I in the midst of them."* St. Matthew 18:20.

### PRAY.

That in any definite study of the missionary situation there may be no hypotheses taken for granted, and no conclusions made that are not based on proven facts. (P. 412.)

That God's help and favor will always richly bless the work of the mortals who are conducting an enterprise which is worthy of saints and angels. (P. 414.)

That the great results obtained in some places may encourage the faithful working where such results are not known, and convince those who are sceptical of the success of the missionary enterprise. (Pp. 416, 417.)

That new light and additional strength may be given to those converts who fall short of consistent conduct. (P. 419.)

That you may not unjustly condemn the present-day Christian in comparison with one of the first century, and that you may remember it is easier to see the faults of contemporaries than of remote ancestors. (P. 419.)

That on the faculty of every school or college there may be a chaplain or chaplains, whose entire duty shall have to do with the religious life of the students. (P. 421.)

That you may not fall below St. Paul's standard in his constant exaltation of Christ as Savior and Lord, and his insistence that Christians should maintain their local churches. (P. 421.)

That the training of men preparing for the ministry may be so adopted and fitted as to call up any of the faculties that may be needed in doing the work God has planned for them. (P. 423.)

That no men may be permitted to enter upon a course of fuller training for the ministry until they have been tested and proven to have gifts of undoubted moral worth and earnestness. (P. 424.)

That all ministers may indeed "have been with Christ" and that therefore there may be none of them to fail. (P. 424.)

That the students may be taught to preach theology and to transform theology into religion. (P. 425.)

That all Christian preachers may preach the whole Gospel and nothing but the Gospel. (P. 428.)

Always—regularly: for the theological colleges in China. (P. 429.)

For unity: that the Western Churches may not exaggerate the importance of their differences nor the Chinese Churches minimize it. (P. 433.)

For God's blessing upon the work of the three Continuation Committees. (P. 441.)

For missionaries with special training and experience who will make the work of the primary schools thoroughly effective. (P. 442.)

For a betterment of sanitary conditions in all schools, and particularly in the village primary schools where such conditions have formerly been so bad. (P. 443.)

For the CHINESE RECORDER and the help it may give in the building up of the Kingdom of God here in China. (Pp. 446, ff.)

### GIVE THANKS.

That the missionary work done by men and women of ordinary gifts has been blessed in so many marked ways. (P. 414.)

For the great results that have been obtained in so many and so varied fields. (Pp. 416, 417.)

For those present-day converts of whom it could be written that they are worthy successors of the faithful among the early disciples who endured "unto all patience and long-suffering with joyfulness." (P. 419.)



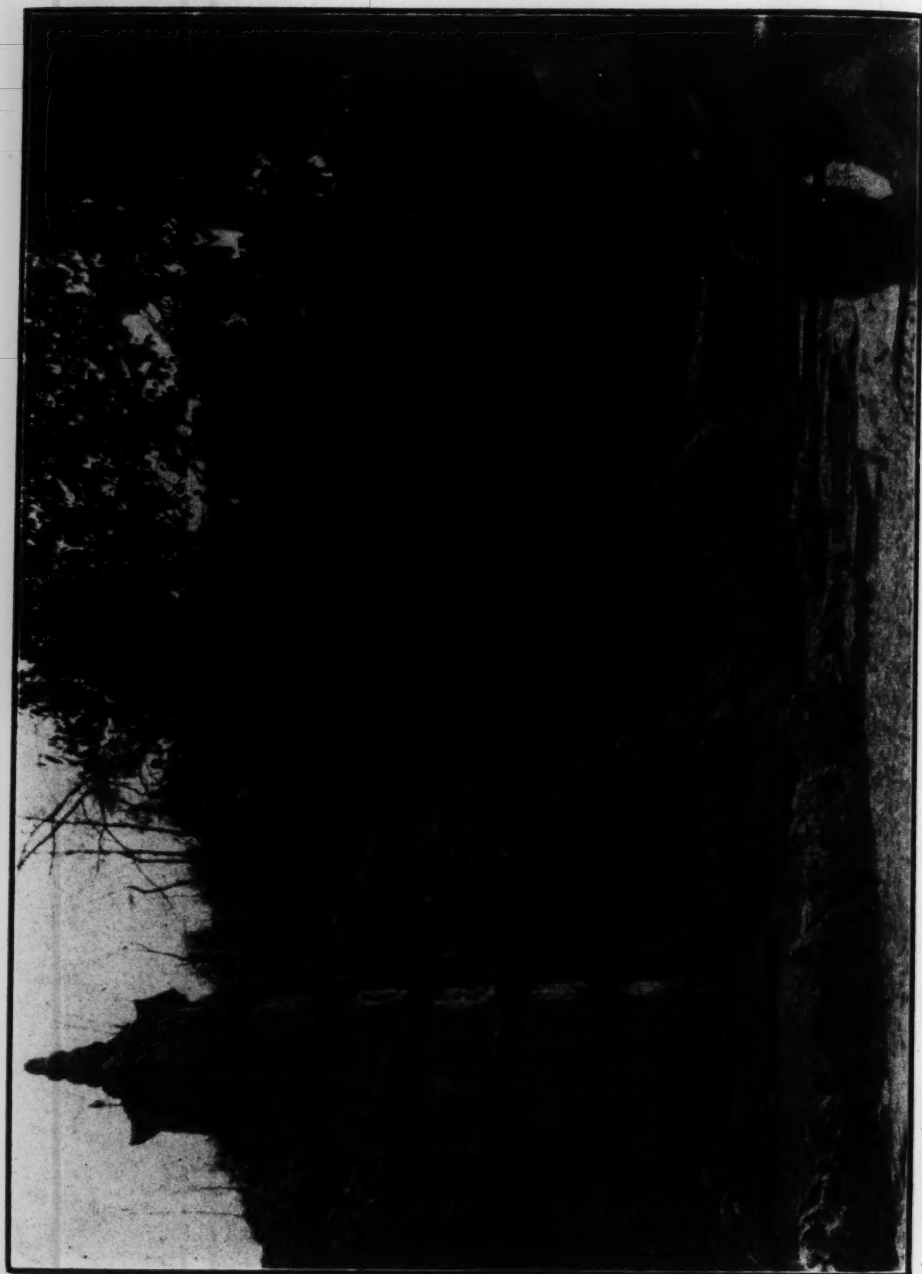


Photo by R. F. Fitch.

EXCAVATIONS IN THE "PEAK THAT FLEW OVER.....FROM INDIA." LIN VIN MONASTERY, HANGCHOW.

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## Contributed Articles

### The Modern Missionary and Paul

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**T**HE missionary enterprise has now attained such magnitude and is recognized as such a beneficent power that it is no longer seriously hampered by the criticisms of the prejudiced and ignorant. But the enterprise is now receiving more thorough scrutiny by its friends within the Church. Policies and methods are carefully studied and earnest effort is made to discover real defects and their remedies. This is as it should be. No enterprise conducted by human beings is perfect. The Boards therefore welcome such enquiry. Indeed they are leading it. The World Missionary Conference at Edinburgh in 1910, the Continuation Committee which it appointed, the Foreign Missions Conference of North America, the secretaries of several societies, and various conferences of missionaries on the field have been notable for their frank review of missionary motives and methods, the correction of mistakes and the adaptation of plans to meet the better understood conditions of the non-Christian world and the changes which are necessitated by enlarging work and altered international relationships. Some of these criticisms are of large constructive value and are resulting in increased efficiency. Others are based upon underlying assumptions which are too often accepted without due analysis. In this article I discuss a criticism of the latter kind which has recently been brought into special prominence. I refer to the disposition to decry the modern missionary because he does not exert the power of the Apostle Paul. The assumption appears to be that Paul was a foreign missionary in the sense that we of to-day use that term, that his methods and successes form the standards by which our work should be judged, and that as we are alleged to fall far short of his achievements, there must be something wrong either with our missionaries or with our methods. This criticism finds expression in many articles and in several weighty volumes by Christian men who are sincere friends of

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**NOTE.**—Readers of the **RECORDER** are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

missions, some of them being themselves connected with missionary work. They write about "the amazing vitality of the early Church and the comparative impotence of the Church of our day," and they urge us to consider the reasons for our decadence. No real attempt is made to prove the hypothesis; it is taken for granted as if it were beyond dispute and an elaborate edifice of protest and appeal is built upon it. Some of my own writings of a decade ago include sentences which might be construed in the same way. Further reflection, however, has led me to doubt the validity of this line of argument.

One naturally thinks first of Paul's inspiration. What effect it had on the force and value of his ministry is a large question and it would take me too far afield to discuss it adequately here. I am aware that some insist that Paul was not inspired in any sense which is not possible to us. But few evangelical Christians would eliminate this consideration altogether. I am among those who believe that Paul did receive a kind of inspiration from God which men in the post-apostolic ages have not received and that comparisons should make some allowance for this factor. If it be said that this, too, is an assumption, I reply: Who to-day can write letters to the churches which could be recognized as parts of Holy Scripture?

I admit that a contrary view is held by men whose learning and piety are justly revered; but I have observed that they never cite examples. It is plausible to argue that if we were as consecrated as Paul was, we could perform the miracles that he performed. But show us the man. There have been, and there are now, men and women as fully surrendered to God as Paul was; but they are not doing some things that he did. If it be objected that they do not believe that they can do them and that their lack of faith is a sufficient preventive, what about the advocates of the theory? Are they exemplifying it? Yet they believe, and the consecration of at least some of them is unquestioned. Roman Catholics recognize the logic of their claim and boldly point to miracle-working saints. But the enlightened faith and scholarship of the non-Roman world, while gladly admitting the spirituality of many of the canonized saints, dispute the assertion of miraculous power. Boniface in Germany, Augustine in England, and Columba in Scotland were pioneer preachers of apostolic zeal and devotion. They founded churches over wide areas, shepherded them, instructed

them, and wrote letters to them. So did Carey in India, Judson in Burma, Paton in the New Hebrides, and a dozen others who might be mentioned. Called of God these men undoubtedly were, and high on her roll of honour the church has written their names. But are they ranked with the Apostle Paul, and are their writings regarded as revelations of the will of God?

Perhaps we should not make too much of Paul's power to work miracles. He did not appear to rely largely upon it. I am aware, too, that inspiration is a term which is variously defined, and there is like dispute regarding the official and transmissible status of an apostle. But making all due allowance for these considerations, the general fact remains that, whatever may be the arguments for the theory, historic fact widely separates Paul from even the best Christians of later centuries; that Paul wielded an authority that not even a High Anglican Lord Bishop would attempt to imitate and that his diocese would not tolerate if he did; and that it is begging the question to contend, in the face of a total lack of evidence, that the modern missionary could be a Paul if he would.

Apart, too, from his inspiration, Paul was one of the greatest men in all history. Here we are on common ground. But is it reasonable to condemn the preacher of to-day because he is not a Spurgeon or a Brooks, the legislator because he is not a Gladstone or a Bismarck, the teacher because he is not an Arnold or a Mann, the author because he is not a Ruskin or an Emerson, the poet because he is not a Milton or a Shakespeare? So I doubt the fairness of arraigning the modern missionary because he does not equal the achievements of the greatest evangelist and theologian that ever lived.

It is easy to say that many missionaries are not working on the highest plane of efficiency, that some of them have not the wisdom or the ability to do so, and that others do not have the requisite equipment. But is not this true of every class of men, even in the most highly developed professions? There is no body of men in the world—army and navy officers, government officials, lawyers, physicians, engineers, home clergy, business men—all or even the majority of whom are characterized by clearness of vision, breadth of mind, soundness of judgment, and such resolution of purpose and excellence of method as to enable them to use ability and opportunity to the best advantage. As for equipment of a material kind,

Paul did not have any at all, and the most successful Christian workers from his day to the present have never had what an efficiency expert would call adequate support and appliances. To criticize the missionary body because it falls short of ideal standards is simply an academic counsel of perfection. It is hardly fair to depreciate missionaries because they have those limitations of human nature which we all possess. Jesus presumably selected for the apostleship the best qualified men who were available, and He trained them Himself; but even among them, only three or four rose to the standard which some well-meaning critics are demanding of modern missionaries. The majority proved to be rather commonplace men, and one to be a thief and a traitor. "God must love common people," said Abraham Lincoln, "for He made so many of them." At any rate, some of the most faithful missionary work has been done by men and women of ordinary gifts, and the Lord of the harvest has blessed it in very marked ways. I fully agree with those who urge that missionary societies should seek superior candidates for missionary service; the societies were doing that long before the critics volunteered their advice. But the kind of superiority that we want does not always evidence itself in the class room. The university prize scholars, for whom there is such a craze just now, frequently fail to attain the leadership on the field which their professors fondly anticipated; while some men of only average academic grades have in after life developed great qualities. In missionary service as in literature, war and government, the Ruskins and Grants and Wilsons have seldom stood at the head of their classes. The man of constructive type, who may or may not be a good student, often makes a more efficient missionary than the man of imitative type whose memory can reproduce a lesson with phonographic accuracy. The East Indian youth easily out-ranks the British boy in examinations, and ten years later is the latter's clerk. Of course there are defects that are not scholastic; but I am not prepared to acquiesce in an arraignment of the foreign missionary body because it is composed of human beings who have not attained a degree of perfection which few of the sons of men at home have yet attained. It is perhaps unfortunate that an enterprise which is worthy of saints and angels must be conducted by mortals; but since mortals are the only instruments that are now available and God is pleased to use them, the censor may



wisely consider whether he is using his own energies to the best advantage in shedding rhetorical tears over what cannot be helped.

Another fundamental fact, generally overlooked, is that Paul was not a foreign missionary at all, as that term is now used. By birth, by language, by citizenship, by ways of thinking, and by manners and customs, Paul was of the same nation as the people to whom he preached. It is true that he was a Jew whose chief ministry was to Gentiles; but Judea was then an integral part of the Roman Empire, and Paul openly declared that he was a Roman citizen (Acts xxii : 27). The population of the United States is a conglomerate of Anglo-Saxons, Germans, Scandinavians, Italians, and various other nationalities; but would any one contend that Theodore Roosevelt is not an American because his ancestry was Dutch, or that Francis L. Patton is foreign to a New York congregation because he was born in Bermuda and has never been naturalized in the United States? Paul was a Roman citizen preaching to the peoples of his own country. In other words, from the view-point of our missionary terminology, he was a native minister rather than a foreign missionary. Unlike the modern missionary, he did not go to the people of his generation as an alien. He did not have to spend years in learning their language or to struggle all through his ministry with difficulties of accent and idiom. His influence was not crippled by inability to understand the view-point of his hearers. He knew them, not as an American knows Asiatics, but as an Asiatic knows Asiatics. Nor was Paul unable to live on the scale of the people of the country in which he worked; wherever he went, he could live as a native and preach without salary because he was in his own country and able to support himself by working at his trade as a tent-maker. In every one of these particulars, the twentieth century missionary is seriously handicapped in ways from which Paul was either wholly or largely free. The white man in Asia is an alien, an exotic, transplanted there at great expense, maintained with difficulty, obliged to have many things that the native minister does not require, forced to economize on a salary of \$1,200, where a native clergyman lives comfortably on \$150, and living, thinking, and speaking on a plane so widely different from that of the people that the chasm between them can seldom be bridged.

The contention that Paul found a prepared people among the Jews cannot indeed be pressed very far, for most of the Jews rejected his teachings and the Gentile races were substantially in the same moral and intellectual state as the Asiatics of to-day. Making all due allowance for this, however, the general fact remains that the Old Testament teaching of one true God and the coming of a Messiah had been carried by the Jews of the dispersion to every part of the known world, and the synagogue offered a convenient place for the proclamation of the fulfilment of prophecy. Not only this, but in the average city that Paul visited, he found one or more devout souls who were eagerly waiting for "the consolation of Israel." The Book of the Acts of the Apostles graphically describes how Paul availed himself of this foundation work and what a good starting point it gave him. But what a dull incomprehension of the unity and personality of God the modern missionary met, what perverted preëmption of the Messianic idea he encountered in Buddha and Confucius and Mohammed, and what weary years he had to spend before he could effect in even a few minds a lodgment of those truths which lay ready to Paul's hand. Morrison's spirituality and devotion were beyond question; but he toiled seven anxious years before he succeeded in bringing even one Chinese to the point where Paul found a Lydia, a Dionysius, and the men of Berea who "received the word with all readiness of mind and searched the Scriptures daily whether those things were so." It is clear that Paul had advantages in approaching the men of Corinth and Athens that are not enjoyed by a Pennsylvaniaian who attempts to approach the Hindus of Benares or the Chinese of Peking.

And, after fair allowance has been made for the advantages that have been noted, is it actually true that the results of Paul's labors, as they appeared in the first century, were so much larger than those of modern missions? The conversion of three thousand in a day is still unmatched either at home or abroad; but, to say nothing of the fact that the pentecostal preacher was not Paul but Peter, where else in the New Testament were there mightier manifestations of God's saving power than in Uganda with its 24,387 converts in six years, (1897-1902); in Burma, where the Karens, described by a British official as "a despised, grovelling, timid people, at the sound of the Gospel message, sprang to their feet as a sleeping

army springs to the bugle call" and amazed the world by the vitality and fruitfulness of their faith; in the Telugu Mission, whose Ongole Church with its branches attained a membership of 32,000 communicants, no less than 10,000 of whom were baptized in the single year of 1878, while at Podili, in the same year, Clough and Jewett baptized 2,222 in one day; in Aneityun of the New Hebrides where John Geddie's memorial tablet reads: "When he landed in 1848, there were no Christians; when he left in 1872, there were no heathens." Twenty years ago, Arthur T. Pierson wrote a little book entitled "The New Acts of the Apostles." It is packed with evidences that the Holy Spirit has been working in these later times in ways which would have gladdened the heart of Paul. If that account were brought down to date, it would include many other marvelous manifestations of spiritual power. Eastern Asia is as hard a mission field as the Roman Empire ever was; but more converts have been made there in the last sixty-five years than in all the Roman Empire by the end of the first century of the Christian era. Korea has been repeatedly swept by revival power and the American Presbyterian Mission alone has added an average of 6,980 communicants a year for the last five years. The net gain in the West Africa Mission in the Kameruns has been a thousand per cent. in the last three years, and 9,400 persons attended the communion service at Elat in August, 1913. "Comparative impotence of the Church of our day" indeed!

Let it be granted that all mission fields do not show such results; but neither did all the first century fields see Pentecosts. Wonderful is the account of Christian devotion in the Apostolic Age. We read with reverent joy of those early disciples of whom men "took knowledge of them that they had been with Jesus." But what shall we say of von Zinzendorf, who said: "I have one passion and that is Christ;" of Henry Martyn, who joyously exclaimed: "I am born for God only,—I do not wish for any heaven on earth besides that of preaching the precious Gospel to immortal souls;" of Gerald Dale, who so visibly walked with God during his brief missionary life that the fanatical peoples of Syria wept when he died and still venerate his memory as a saint; of David Livingstone, who wrote in his diary on his fifty-ninth birthday: "My Jesus, my King, my Life, my All; I again dedicate my whole self to Thee; accept me; and grant, O gracious Father, that

ere this year is gone I may finish my task ;" of Jonathan Wilson, of whom a German scientist, who had been travelling in northern Siam, said to a company of clubmen who had been scoffing at missionaries: "I do not profess to be a religious man, but I tell you that good old missionary, with whom I spent several weeks in the jungles of Laos, is more like Jesus Christ than any other man I ever knew." The modern missionary is writing the name of Jesus large across the sky of Asia. He is making Jesus' standard the inexorable test of men and nations. He is making the Divine Voice the deep undertone of human life. Undoubtedly some missionaries are inefficient and some erratic; but the typical missionary, as I have had opportunity to know him in eighteen years of secretarial service and two journeys to Asia, is an apostle through whom the Spirit of God is communicating regenerating power to the non-Christian world.

As for Christianity at home, what former generation of Christians could have produced the Women's Missionary Movement, the Student Volunteer Movement, the Laymen's Missionary Movement, the Missionary Education Movement, the innumerable efforts to apply the Gospel of Christ to the problems of society and business, a public conscience which does not tolerate evils that flourished almost unchecked until recent times, and a foreign missionary enterprise which now represents an expenditure of over \$32,000,000 annually, and the magnificent expansive power of a Gospel which is just coming into its own as a world-conquering force? The Christian activities of our day would be possible, not in an era of decadent faith, but only in one of splendid virility and power. Not only God's nature and purposes and His workings in history but "the signs of the times" support the view that the Church is growing in grace as well as in knowledge, and that while the age of special inspiration and miraculous manifestations is behind us, the Golden Age of Christ's Kingdom on earth is before us.

We may extend the comparison to the character as well as the number of converts. The New Testament shows that the early Christians were far from being saints. Paul was obliged to deal sternly with some of them not only for dissensions but for scandalous practices which brought bitter reproach upon the cause of Christ. The Epistles speak plainly of "contentions" and "divisions," (I Corinthians i: 11 and



xi: 18); "envying and strife," (iii: 3); "fornication and such fornication as is not so much as named among the Gentiles," (v: 1); vagaries of doctrine, (Galatians i: 6 and iii: 1); covetousness, (I Timothy vi: 10); deceit and avarice, (Titus i: 10-11); sacrilegious conduct at the Sacrament of the Lord's Supper, (I Cor. xi: 20-22); worldly and scheming church leaders, (III John 9: 10); and "turning the grace of our God into lasciviousness," (Jude 4). The letters to the seven Churches sorrowfully mention backsliding, (Rev. ii: 4); false teaching, (ii: 14-15, 20), and spiritual decadence, (iii: 1-2, 15); while scores of other passages rebuke and warn in a way that affords painful evidence of moral or spiritual imperfections.

We should not generalize too much from the frankness of the inspired writers. We should remember, too, that many converts in the mission field of to-day fall short of consistent conduct, as most missionaries have grievous reason to know; but we need not hastily conclude that conditions in this respect are unprecedented. On the other hand, I could write of Christians in Korea, China, and elsewhere who are worthy successors of the faithful among the disciples to whom the Apostles wrote and who, like them, have endured "unto all patience and long-suffering with joyfulness," whose faith and love might well justify Paul's greetings to his beloved Philippians, some of whom have suffered the bitter trials described in the eleventh chapter of the Epistle to the Hebrews, and of whom we also may say: "The world is not worthy." It is easier to see the faults of contemporaries than those of remote ancestors, easy to imagine that because one good thing is recorded of some first century Christian, which is all we know of him, he never did anything but good, and that because we are close enough to some twentieth century Christian to see all his infirmities of disposition and inconsistencies of conduct, he therefore represents a lamentable falling away. We shall probably not be far astray if we conclude that church members in the Apostolic Age were essentially like those of our age—good, bad, and indifferent.

More differences between first and twentieth conditions might be mentioned than the limits of this article permit. Opinions might differ as to whether they help or hinder, but at any rate they are sufficiently unlike to destroy parallels. For example, Paul lived in an era of one civilization, of which he himself was an exponent. The modern missionary lives in a

world of several conflicting civilizations, his own differing so widely from that in which he preaches that he cannot see things from its view-point, or even eat the same food, wear the same kind of clothes, or inhabit the same kind of a house. The impact of the white man's civilization, with its steam and electricity, its economic, social, intellectual and religious ideas, upon the long stagnant and radically different civilizations of Asia, is causing an upheaval and reconstruction stupendous in magnitude. The missionary who goes out as the product of that civilization exerts enormous dynamic influence. If Paul's preaching impressed the men of Thessalonica as turning their small world upside down, the work of the modern missionaries might well lead the men of Benares and Bangkok to exclaim in the imagery of Victor Hugo regarding Waterloo: "This is not a battle; it is a change of front of the universe!"

Consider, too, the more varied kinds of work. Paul could put every pound of his energy into evangelistic effort. The modern missionary must concern himself, not only with this form of effort, but with schools, hospitals, translations, text books, printing presses, building operations, orphanages, asylums, famine and pestilence relief, and a miscellaneous assortment of uncatalogued activities. It is true that in these days of a larger missionary staff, a given worker seldom has to do all of these things; furthermore, they re-enforce the evangelistic appeal, create opportunities for it, and illustrate its content and effects. But the most ardent advocate of the religious value of educational work will hardly claim that as a direct evangelistic method the teaching of mathematics or the erection of a dormitory is a substitute for the preaching of the Gospel.

Moreover, the mechanics of the missionary enterprise have enormously increased since Paul's day, and a serious amount of time and strength are expended in managing the complex organism. This is made absolutely necessary by the vast scale on which the work is now conducted, the long range at which it must be done, and the great sums that must be raised and expended. To condemn present-day missions on account of these things would be as superficial as to condemn Sunday schools and women's societies because they did not exist in the Apostolic Age. We are living in a different world, amid far more complex conditions, and we are doing a hundred things that the apostles did not do and could not have done. This increases our power in some directions and sadly diminishes

it in others. An immensely greater work is being done and populations are being affected in comparison with which Paul's accessible constituency was small. But the proportion of energy that the average missionary finds it possible to devote to actual evangelistic work is considerably less than Paul gave. This is rather a disturbing fact, and it may well cause anxious thought. But that it is a fact, no one who is conversant with the situation can deny. Missionaries engaged in school and college work are just now assigning as one of the importunate reasons for re-enforcements that their time is so preëmpted by class work, examinations, management, finance and property, that they cannot find time for personal work among their students, and they declare that if we expect boys and girls to be converted as well as educated, faculties must be enlarged. I am a little dubious about the soundness of this argument, as I have observed that more foreign teachers usually mean, not more converts, but more classes, and departments, and buildings and accounts. But the argument was emphasized as one of the "findings" of the recent conferences of missionaries in connection with Dr. John R. Mott's tour in Asia.

I hope that I shall not be understood as desiring to lower the standard of missionary appointment, or to shield inefficiency behind a lack of special inspiration or phenomenal ability. Such a construction of what I have written would carry my argument to an extreme which I would emphatically disavow. I have no disposition to defend my own or any other society for a failure to exercise all reasonable care in selecting candidates, or to give its men the best equipment that it can secure. Nor would I excuse any missionary who falls below that level of spiritual life and achievement on which God is willing to have him stand. I know enough of the inside of missionary operations to realize that there are grave defects of personnel, of organization, and of method. I gladly recognize, too, that the life and work of Paul should be studied with the most diligent care by every Christian worker and that some of his methods should be more closely followed. Particularly worthy of imitation are his constant exaltation of Christ as Saviour and Lord and his insistence that Christians should maintain their local churches. But I am considering now the contention that all our modern missionaries and missionary policies must be brought to the test of Paul's accomplishment and condemned out of hand if they appear to fall short. I am not depreciating

Paul. I am exalting him. Those who criticise the modern missionary for not manifesting his power are the ones who really depreciate him.

The fallacy of much thinking on this subject is illustrated by Charles M. Sheldon's book, entitled "In His Steps, or What Would Jesus Do?" That question is interesting but of subordinate importance to us. If Jesus were to come to-day, He would probably do, as He did in Palestine, many things which we cannot do and some of which we are forbidden to do—declare Himself to be equal with God the Father, summon men to accept Him as Saviour and Lord, pronounce authoritative judgment upon the motives of men, still a tempest, and raise the dead. The practical question for us to consider is, not what would Jesus do to-day, but what would He have us do? So in considering the life of the Apostle Paul, the vital matter is not whether we could do all that he did, but whether we are facing our problems and opportunities with sufficient courage and faith, whether we are dedicating ourselves as unreservedly to the service of Christ as he did, whether we are obtaining all the spiritual power that God makes accessible to us, and whether we, like him, are doing our utmost to make Jesus Christ intelligently and savingly known to all whom we can reach. I agree most heartily with those who feel that these questions should be pressed to the utmost limit. I humbly confess for myself that I need solemn exhortations along this line. I am confident that the average foreign missionary deeply feels his need of a larger endowment of spiritual power and frankly recognizes that he ought to make more determined and prayerful effort to secure it. When we all have it, at home as well as abroad, we shall not be Pauls; but we shall be far more efficient Christian workers than we are now. There are vast areas in the spiritual realm which few of us have yet explored. We stand wistfully on the border of that realm, burdened in spirit because we know so little of it, contrite of heart as we reflect that we alone are to blame for the shadows that obscure our vision, and looking eagerly toward the beckoning hand of Him who withholdeth not but waits to be gracious. In this holy quest, we are one with all those who in every age and land have sought to know the mind of Christ more perfectly and to do the Divine will "on earth as it is in Heaven."





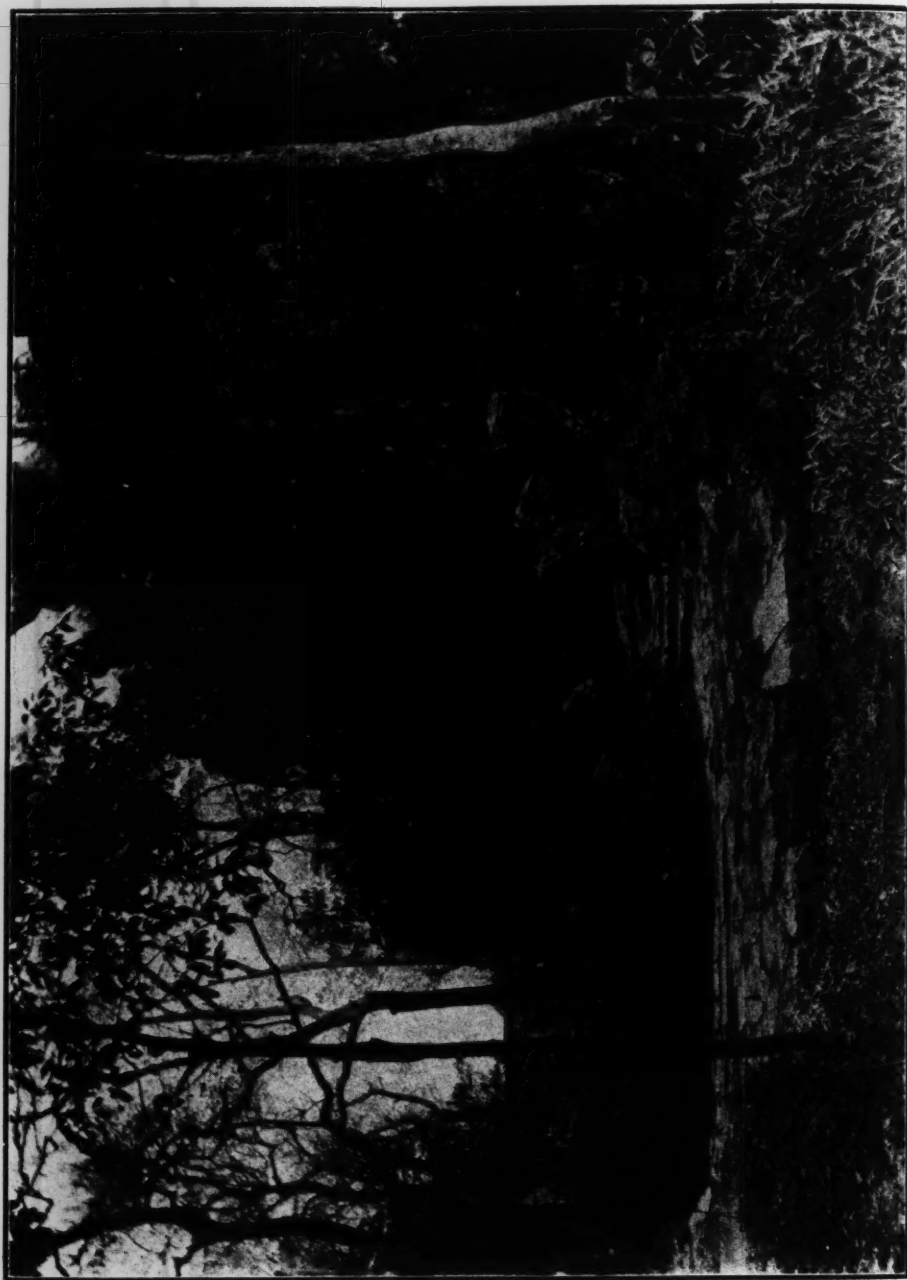


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EXCAVATIONS IN THE "PEAK THAT FLEW OVER ... FROM INDIA." LIN YIN MONASTERY, HANGCHOW.

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## Training of Preachers and Our Theological Colleges

HOPKYN REES.

**I**T takes a larger number of ideas to make a preacher to-day in China, than twenty years ago. Great constructive forces have been at work, often so silently that they have not been noticed. There have been creative developments, a part of the newness of things. Men have been scraping the barnacles off the ship, a process which has not always been welcomed in some quarters, but the ship is in no danger, and will assuredly sail the waters more steadily for the scraping. For many years we have been rocking the cradles of our theological colleges, but it is full time that they now stood erect and went forward and onward with strength.

The preacher has fourfold relations: to himself, to society, to the Church, and to God. These aspects should receive characteristic nourishment and growth. The individual needs intensity, the social side needs breadth, the spiritual side needs altitude, the preacher needs vision. The mind grows through the avenues of knowledge; arts, science, theology, being the architects. The heart grows through disinterestedness, and the interchange of acts of love and sympathy. The spirit grows through communion with God. All these combine to make the instrument meet for the service of God. Unless these aspects receive due culture, the training will have many thrums or loose ends, and the duty, as it is the joy, of the teacher, is to take the loom in hand, find the threads, and knit them into a design after the similitude of God's pattern; sometimes, he may have to spin a web himself or unravel and disentangle threads. Man is like a many-bladed knife, but each blade should be used, and none shut down within the handle. The duty of the teacher, as it is his joy, is to educate the student to open and use each of the blades. In short, there should be adaptation and fitness in the training as will enable the student to call up any one of his faculties to do the work God has planned for him. God provides the raw material, but man must use his tact and skill to shape the same into the desired ends. A few dollars' worth of steel becomes worth thousands of dollars when converted into watch springs or other delicate

instruments—the work put into it gives it value. Some only use it for spades, and they are cheap.

The education and training should not begin at the theological college. He who does not fill a place in his own mother Church cannot find a place in a college. It is an old custom in Wales that all aspirants for the ministry should be tested for many months, first in their own churches, then in adjacent churches, and later before the County Union, before their applications for admittance into a theological college can be entertained. There is much weeding as a result, but the Churches benefit enormously. The Churches in China should be taught to watch for the development of gifts in men of undoubted moral worth and earnestness, and their ability should be tested before they are allowed to enter upon a course of fuller training. No family conclave, friendly council, or missionary's partiality, should be permitted to influence the calling, and no students in other colleges, arts or normal, should be pressed unduly into this holy service, unless they show clear and definite proofs that they are called of God. It may mean fewer applicants, but we should weigh heads and hearts, and not count them. It is the false attitude herein stated which has placed water into the wine of the life of some of us, as we have seen some preachers selling their birthright for a mess of pottage, or falling victims to sordid desires and mercantile allurements.

It is trite to say, but always true, that the first step in the training of a preacher of the gospel is that he should "have been with Christ." Some have not, hence the failures. "Take My yoke upon you, and learn of Me," are the words of the Master of preachers, and Master Preacher. The yoke first, then the learning. Talents, learning, education, training, and all other aids, are totally inadequate for the ministry. It is essential that there be a close union with Christ and an unbroken communion with God. "Seen of me also" were the words of Paul, after his vision of Christ. A Godward posture of soul is of prime importance, on the battlements of God's grace and love. The failure to gain a proper conception of the real grandeur and solemnity of the work accounts for the many cumberers on God's estate. Personal interest, place in the Church or society, exaltation among men, the battle for bread, and other things, have absorbed the thoughts, vitiated the will, coloured the feelings, and so the feet were not shod.



for the road and the arms were not burnished for the fray. To deepen and intensify the sense of an ardent, chivalrous, complete, living devotion of the student to Christ, is one of the most urgent duties of our teachers in the theological colleges. God's Spirit alone can lead a preacher's spirit into the territories of the Spirit. God's fields alone can supply the grain that will satisfy the craving of the heart of man. God's arsenal alone can furnish the equipment for the battle against sin and evil.

There should also be instruction in spiritual anatomy, how to dissect souls, together with the study of the physiology of the religious life. Religion and theology are knitted together, though separate. Theology interprets, religion lives. The facts of religious life are unchanging, but the interpretations of the facts are progressive. Students should be taught to preach theology, and transform theology into religion.

"Biblical theology" needs must have the prime place. There are many other books and subjects which demand a place in the curricula of our colleges, but the Bible is the chief text book. "Before books were, I am," is the language of the Bible, and, when other books shall have ceased to be, this peerless book will remain unsullied in its grandeur and majesty. To tell thoroughly we must know thoroughly, and to know thoroughly we must study thoroughly. To study the book, in its manifold phases, is essential to the making of a preacher. To do so efficiently there must be apprehension and comprehension. Comprehension is the inner chamber of the mind, with the stamp of God upon it, and the man can never be wise unto salvation unless and until he has furnished *that* chamber. The function of prudence is to find the law of life and progress, and the function of courage is to pursue and obey it. Teachers should guide the taught to a touchstone, which can clearly distinguish the trash from the treasure, in all books. The truth should be presented in such forms that the soul will reach out towards it, go forth to meet it, and grip it. Truth is not a thing to be carried about in a pocket, like a note book, or placed on a shelf in so-called "Bodies of Divinity," or suspended from the neck like a golden cross. It is a living thing, filling every crevice of the soul, transforming the mind, and making the man a veritable "angel" of the Churches of God. Amid the trackless wastes of heathen needs, the tangled jungles of superstition, the fierceness of social conditions, and

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the pathless morass of stupendous wickedness, in China, the *truth* alone can guide, deliver, free, and save.

The oft-repeated "lectures" and the moss-grown "recitations," year in and year out, have played their part. Old text books, which have grown feeble and emaciated by long service, have had their day. The students taking notes as raggedly as time would permit, and then copying them, have wrought wonderful results in days past. We find that new methods are coming into vogue—and none too soon. Teacher and taught "face to face" discussing the weighty problems and divine truths, soul speaking to soul, teacher asking question and giving light, student doing likewise, iron sharpening iron, and the mind of the taught being drawn out, instead of his pen making notes, this is the more excellent way, each contributing his portion to the feast. Thus teachers draw out the minds of the taught, who are made to think and not to repeat. Out of old truths new beauties, new affections, new forces, emerge.

And we would do well to remind ourselves that theology is not a "sucked orange" yet. For God's kaleidoscope turns in every age, and, in the infinite and shoreless life of the Spirit, new tides sweep ever. May I venture the opinion that behind all the textual and historical criticisms, there drives the force of the persistent pressure of God's mind on holy and cultured men, which have revealed facets of truth unrecognised before? Noah lost his ark, but the rainbow glitters to this day. And if we have to lose faith in *some* articles of the old creeds, the rainbow of God's love shines with ever freshening lustre.

"Comparative religion" is a subject which has not received its due meed of study in our theological colleges. Our own views of Christianity cannot remain unaffected by the movement of thought in China to-day, and our students cannot be expected to share our western views of Christianity, or our views of Christianity in western forms, without some of the old impulses surging through their minds and tinging their views. So Christianity must make good its claims as the only religion destined by God to save the world, and, at the same time, satisfy the minds and consciences of those of other faiths so as to be accepted as the supreme religion—a claim which it can in every phase and sense fully maintain. There is a relativity between all religions, hence the importance of comparative religion being assiduously and minutely studied in



our colleges, and in such a manner as will interpret to the minds of the taught the will of God, which they shall understand and profit by. The barriers of race have been swept away within recent years, and thus the study of the ethical and spiritual concepts, at well as the fruits, of all religions, are more sure to-day. None will gainsay that Christianity must be naturalised and nationalised in China, for the Chinese will never become Christian by simply transferring what westerners think and feel in the same precise way westerners think and feel, and the whole realm of truth in the Chinese religious will inevitably retain its residuum and go to form the Chinese views of the Christian religion. Fresh moulds will be formed by devout Chinese Christians, into which to pour their own conceptions, and, at the same time, they *may* break some of the western or Jewish moulds with which foreign missionaries are familiar. Christianity is a religion from the Orient, put into western garb, and has now returned to the Orient to take up its new forms. Hence the desirability of a catholicity and a power to see with a free mind into every phase of religion, that Christianity may emerge with greater strength and grandeur, and prove to be the sole religion which God has ordained to save the world. Eden had many trees, all living, but one tree only was a Tree of Life.

"Christian sociology" should also receive due attention in our theological colleges. Society is going through a process of disintegration and upheaval in China, and many are breaking away from the thralldom of the past. There is a danger lest so-called liberty should degenerate into license. Through all ranks of society the leaven is working, and new ideals are being formulated. It is, therefore, of the utmost importance that our students should be equipped to meet this new aspect of national life, and bring all the powers of Christian truth, morality, and sanity to solve the many problems now confronting the nation.

Space forbids dealing fully with the other subjects, such as apologetics, church history, logic, and kindred ones, or with the advisability or otherwise of giving opportunities for the study of Greek and Hebrew.

But I am not at all sure that the method in vogue of testing the preaching gifts of our students is altogether advantageous. Much of the preparation for "sermon class" is mere show, or "window dressing." No doubt it is good,

but sometimes it is good for nothing, though it may be good for much. I would suggest that teachers and taught should have an allotted time for itineration together, visiting churches, helping the brethren, and confirming the saints. Some time should be given to preaching to the non-Christians. This would give teachers an insight into the true character of the preaching of the students, in style and matter, which would produce enlightened criticism later on in class. It would afford an opportunity likewise for teachers to give students practical lessons in preaching by doing so themselves. Class work would not suffer from this experience, but point would be given to much instruction in "pastoral theology." Even if the long summer holiday should be curtailed somewhat, and the time be given to this systematic instruction in actual work, the effort would, or should, fully repay all the time and strength used. For, after all, the aim of the whole course of training is to prepare "preachers" in the highest sense. This method of instruction is used in other branches of learning. It would help to kill professionalism, and teach the students to study men, in a way which the college cannot do. It would, further, aid the men in public speaking, an art neglected in our colleges to-day. God does, and will again, bless slipshod ways of presenting the truth of the Gospel, in spite of their demerits, but He is more likely to find ways of blessing, which lead to enlightenment and conviction, when the preaching has an appealing and ordered mode of presentation; we all realise that the mode of presentation counts for so much, and we have all known of messages which have been so vitiated by injudicious presentation, that fewer sheaves have been gathered into God's barns. Further, the teachers would be afforded opportunities for hearing the kind of evangel which their students are likely to preach in the future, and apply the necessary correction. We know of some preachers, who, if they preached a little gospel, also preached a little of everything else. This should not be tolerated. The Christian message is as a sun from which radiates, and to which converges, the light of the ministerial life. The ministry and the life are inseparable. The ministry has no identity apart from the message. The message is the ministry in crystallisation; the ministry is the message in exemplification. The preacher as man, the sermon as message, the pastoral duty as a mission, are one and the same. Unitedly, they constitute the message;

isolated or divorced, they are meaningless. I maintain that by such method as stated here preachers of the future would learn and unlearn much on all these salient matters, and teachers would find points for some useful lessons. We have never seen a soul, but we have seen the difference between a preacher with a soul and one without. Heart power submerged with sympathy, fertilised with charity, vivified with knowledge, is the need, and everything which is beautiful will blossom in this sunshine, having every faculty aglow from the furnace of inspiration, kindled by the love of Christ. To seek out men thus moved and filled is the duty of the theological professor, and to find and train such is his glory and reward.

Finally. Prayer to God for these colleges becomes a palpable thing. Not thrown in when some conference meets, but as a regular part of the supplications of the Churches. Such prayers, fervent and uninterrupted, will avail much. And we shall see men go forth into the highest service, not as scholars but as messengers, not as paid agents but as prophets, not as entertainers to tickle the ears but as servants from the Court of God and, through these, eyes of blind will be opened, ears of deaf will be unstopped, faltering feet will leap with joy, and the dead shall be called into life.

## Denominational Policies in their Relation to Mission Work

### I. Lutheran.

**I**T was with great hesitancy that I yielded to the request to write something on this topic. I realize that it is no easy task to represent justly and somewhat adequately so large and varied a body as the Lutheran Church, even if the remarks are confined only to those of its churches and missions that carry on work in China. Although the activity of the Lutheran Church in China is of recent date as far as the majority of the missions are concerned, yet the churches they represent belong to six different nationalities, within which they have for several centuries developed their individual type of church polity and practice. These churches may again be represented by two or more mission societies, such as the German and Scandinavian churches of Europe, or they

may each one carry on their own work, such as the Scandinavian Lutheran churches of America.

Owing to the comparatively short time in which the Lutheran Missions have carried on work in China, it makes it difficult to point to any definite mission policy or policies which would be characteristic of them all. So far, whatever has been done in shaping the policy of any mission has been done largely on direction and instruction from the home boards, without any independent departures either by the missionaries or much less by the native churches. In spite of this, I believe it is possible to draw some general conclusions as to what is likely to become their future policy in China. In doing this we shall have to point out a few of the salient traits, which are likely to be reflected in the future Chinese Lutheran Church.

First with regard to doctrine and confession. The Lutheran Church, regardless of what nationality it belongs to, or what language it speaks, has always laid and still does lay great stress on doctrine as found in the Bible and embodied in and expressed by its symbols. No missionary is sent out who does not consider the Bible as the infallible Word of God, and the rule of faith and the confession as a correct statement of the doctrine contained therein. The mission boards tolerate no wavering on this point. The missionaries must be all the time conscious of their duty in this respect. The fact that they are thus aware of their responsibility in this matter will tend to create a similar consciousness in those who are taught by them, provided it is coupled with sincerity and love. It will render their message vigorous and effective.

Regarding the methods employed in propagating and inculcating the doctrine, they are much the same as those used by the home church and by other Protestant churches. Preaching the Word in season and out of season stands first and foremost. Then comes systematic instruction in preparation for baptism. Great care is taken in regard to those who are accepted into the church.

The Lutheran Church has from the beginning been a teaching church. The instruction of the children and youth by means of schools has always been of prime importance. The state and independent churches of Europe have developed a comprehensive school system, and the same is true of the free churches of America. In this system religious instruction and training play an important part. It is fairly certain that the



same principles that govern educational work at home will in the main be followed in China.

In the field of higher or professional education little or nothing will be done by the Lutheran Church, inasmuch as such educational work is thought to be comparatively too expensive an agency of missionary propaganda. The highest grade of secular education will be the college with the specific aim of preparing students for theological study and teachers for schools of lower grade.

Philanthropic work has always been a part of the program of the Lutheran Church. In the home-lands charitable institutions of all kinds have been built and maintained. It is certain that she will carry out the same policy in China substantially in the same form.

The purpose of the Lutheran Church in its mission work in China is not only to save the individual, but also to gather such individuals together for the purpose of mutual aid and edification, and thus establish congregations. Nothing is undertaken by the missions which is not subservient to the congregational idea. All Christian endeavor proceeds from and centers around the congregation. Whatever effort is made to bring people to Christ apart from the congregation is considered to be of little lasting value. The congregation is God's own institution, and in it He is present and works through the means of grace for the salvation and sanctification of men. God has made His people to be one spiritual brotherhood, one body with Christ as head, and to manifest itself as such in the world by means of an external organization. There is no doubt that the Lutheran Church will also in China strive to realize this idea.

In the matter of church polity the Lutheran Church resembles closely that of the Presbyterian. It may be observed that there is great variation between the different churches in this matter. The European churches differ considerably from each other and these again differ somewhat from the no less than sixty-five Lutheran synods in America. Without going into details, let me say that in spite of the elasticity which exists along this line, there is still a common historical factor which will form the basis in the organization of the Lutheran Church of China.

With regard to church government it is the policy of the church to gradually turn that over to the native church. How

soon it will be found expedient to transfer the entire control into the hands of the native church will depend upon the stage of development it will have reached both as regards its progress in Christian life and its economic and intellectual capacity. The matter of self-control and self-support is constantly brought to the attention of the missionaries by the home boards, and those in turn urge it upon the native churches. Concerning this difficult subject theorizing avails little. The missionaries must get in close touch with the church and be willing to take advice from it, although such advice may not at first appeal to them. Plans may have to be put into execution which may later prove impracticable and have to be discarded. And yet it must be remembered that an elaborate outward machinery is not going to solve the problem. The principal thing is that the planning should be an expression of a true sense of the grace that is in Christ Jesus, that the mainspring of all action is love for Him.

A word may be said regarding those things about which the Bible does not formally declare for or against, the so-called adiaphora, or indifferent things. With all the insistence of the Lutheran Church on the observance of God's law by the Christians, it holds that no commandment must be made of those things which are not expressly commanded or prohibited. Things that "are not expedient" and that "edify not" must be judged by the individual and the church in the light of the spirit of the Gospel through the guidance of the Holy Spirit. Things which in course of time have changed their character in such a way that they, by universal Christian experience, are no longer indifferent in that they have taken on the marks of worldliness, and only tend to kindle the lusts of the flesh and arouse the sinful propensities of man, such as the modern dancing, are condemned by the Church. The only effective way of ridding the church of practices that militate against the spirit of the Gospel is not always to categorically condemn them. This will only help to introduce and foster a legalistic spirit. The church must be brought to a clear understanding of the true liberty of the Gospel and see things from the Gospel view-point. If in this way wrangling about such matters could be avoided, much danger and unpleasantness would be averted, and much blessing derived.

In conclusion just a word regarding union with churches of other confessions. In this matter the influence of the

missionaries will yet for some time weigh a great deal with the native churches. But it is easy to notice the greater readiness of the native Christians to sink all differences and unite almost at any hazards. But granting that the Western Churches are exaggerating the importance of the differences, the native church is just as apt to minimize the importance of the same, not being in position to appreciate the causes that have led to them. Speaking again of the position of the Lutheran Church, it holds to the ideal of the union of all Christians. But the condition for such union is agreement in doctrine, without which it considers union a failure. To what extent it will be able to influence the Chinese church in this respect is hard to say. That it will put forth a serious effort in this direction is certain. But it will not adopt an unconciliatory attitude to churches of other confessions. Its work will be rather of a positive than negative character. It will seek to gather the various contingencies of its own faith into one whole, and transmit to it that peculiar blessing which it believes God has vouchsafed it, hoping that when the eventual union of all Protestant Churches of China takes place, this blessing may become the possession of that united church.

The Lutheran Church does not believe that it, any more than any other Protestant Church, has attained perfection in the knowledge of the mysteries of God. Yet, although fully conscious of its shortcomings, it will not lightly give up the teachings of the Fathers of the Church and set aside the traditions and practices, which have been created in the course of centuries, for the price of union, however desirable this may be. These things may not all take root in China, perhaps they should not. By contact with other churches and in the process of adaptation to Chinese conditions much may have to be altered, and some things discarded altogether. But the teachings and principles for which the Church has stood, as well as the essential features of its polity, we believe will have the vitality to stand the test of time even on Chinese soil.

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## What is Phonetics?

W. B. PETTUS, B.A.

**T**HERE have been so many references to the science of phonetics in the discussions, during the past few years, regarding the language study of missionaries, that it is well to get a clear conception as to what the term means; what service the science can render to language students; and also, because of extravagant claims which some make, to realize the limitations of the subject. Phonetics is the science of speech sounds and effects. For every difference between two sounds of the same language, or difference of languages, there is a definite cause in the difference in the position or use of the vocal organs, which include the lips, teeth, tongue, hard and soft palate, nose, larynx, lungs, etc.

Phonetics may be studied from three points of view:—

First, as to how the sounds come into being;

Second, as to the effect which they produce on the ear;

Third, as to how they should be recorded.

In such an article as this, it is not possible to go into the matter in detail. One cannot do better than to refer the interested reader to some of the books on the subject, among which may be mentioned: A Primer of Phonetics, by Henry Sweet, the Clarendon Press, 1906; The Pronunciation of English, by Daniel Jones, M.A., Cambridge, at the University Press; Elements of Phonetics, by Victor translated by Reffmann, J. M. Dent and Sons; A Cantonese Phonetic Reader, by Daniel Jones and K. J. Woo, University of London Press; Notes sur la Pronunciation de la Langue Mandarin Parlers, by Guernier, International Phonetic Association. The Principles of the International Phonetic Association, published by the Association Press, gives the full bibliography of this subject. A copy of this pamphlet may be secured by application to the secretary of the Association, Daniel Jones, Esq., University College, London.

In learning a language, the problems may be divided into three groups, those of pronunciation, those of construction, and those of vocabulary. Phonetics deals with only the first of these groups. Some people speak of the "phonetic method of language study." Phonetics can be of assistance to language students, no matter what the method employed may be. The



science does not include a very large body of knowledge, but it is very useful. For instance, very few foreign students of Chinese who have not been trained to observe the working of the vocal organs of their teachers will observe that *n*, *l*' and *l* are formed by putting the tip of the tongue against the front teeth, instead of against the gums, as in English. Many fail to observe that the initial *h* in Chinese is given a roughness by fluttering the *uvula* against the back of the tongue, while in English the back of the tongue is not raised sufficiently high in forming the *h* to bring the *uvula* in contact with the tongue. The quality of almost every sound in Chinese is given a certain peculiarity by the position in which the lower jaw is held. In English, the lower jaw is thrust forward slightly so that the lower front teeth come directly under the upper front teeth, or sometimes even further forward; while in Chinese, the lower front teeth are constantly kept further back. In other words, in speaking English, the lower jaw opens down and forward, while in speaking Chinese it opens only downward. Every one has observed that the Chinese use much more breath in speaking than do English-speaking peoples. We are all familiar with the term "aspirate." The English *p* and *b* differ from each other in two respects: first, the *p* is slightly aspirated, the *b* is not aspirated; second, the vocal cords are not vibrated in giving the sound of *p*; they are vibrated in giving the sound of *b*. In testing this statement, care must be taken to give the sounds of these letters—not their names. The test can be made by putting the hand on the "Adam's apple" while giving the sound. Vibration will be felt with *b* and not with *p*. In Chinese, the *p*' is aspirated more strongly than the English *p*; it is also given without any vibration of the vocal cords. The Chinese *p* (non-aspirate) may be described in two ways: first, as a *p* without any vibration of the vocal cords, which is technically called "voice," or as if without any breath. In other words, the advocates of the Standard System of romanization are just as correct in using the letter *b* as users of Wade's system are in recording this sound with a *p*. It is neither a *p* nor a *b*.

Each dialect in Chinese must, of course, be studied separately, and the method of forming each of the sounds should be given in accurate terms. Recently, a study of a description of Japanese sounds, which is given in the dictionary most commonly used by foreign students, was made, and it was found that of twenty-eight definitions twenty-two were incorrect.

While phonetics is important and valuable, we should not make the mistake of over-estimating its value. In addition to dealing with only one of the problems, it must also be clearly recognized that through phonetics alone it is impossible to attain a good pronunciation. Nothing can take the place of the voice of a native teacher. It is only by constant repetition, following the teacher, that a correct pronunciation can be secured. Phonetics makes the attempt to imitate the teacher more intelligent, and a study of the subject will help the student to avoid forming wrong habits of pronunciation, or to correct wrong habits which may have been already formed.

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## The Question of Direct Representation on Continuation Committees

G. G. WARREN.

**T**HE phrase "continuation committee" has come to stay for a time in missionary nomenclature to designate a committee appointed to "continue" work commenced or planned but left unfinished by a missionary conference. We have actual instances in conferences appointing such committees at Edinburgh in 1910: at Shanghai, Tokyo, and Changsha in 1913. Each of these committees derives from its originating conference a positive and a negative characteristic which, like the obverse and reverse of a coin, are inseparably joined. In each case the conference itself was a unity, embracing for the time being within itself as one whole representatives of varied forms of church polity and creed, varied departments of church work and varied nationality of workers. This unifying mark is impressed on and is an important characteristic of all the continuation committees. On the other hand, in the very act of appointment, the conferences came between the new group of workers that it brought into being and the old groups that in reality brought the conference itself into being—groups, moreover, which supplied both conferences and committees with their membership. Indirectness of relationship is impressed on the committees as deeply as is unification. From the positive characteristic, the committees (at least, so the present writer holds) derive their scope and force of advice; from their negative, their powerlessness to legislate. The two are not

strength and weakness respectively ; but, rather, positive and negative aspects of strength.

It is interesting to note that one and the same question has arisen with regard to each of the existing committees—international, national, and provincial : Can direct representation be secured ? The fact that the question has been asked concerning each committee shows that the matter deserves careful consideration. Those who are asking the question are men who are as truly desirous of doing the best for the work of God as any who are answering it in the negative. There is need of as much light and as little heat in the discussion as possible.

Let us begin with the statement of an axiomatic truth that a distinguished English statesman of the last century said was lost sight of by most disputants : A thing cannot both be and not be at one and the same time. In regard to this particular matter the form of the axiom will be : A committee cannot be both what it is and something just the opposite at one and the same time. In other words, you can have a continuation committee, or something very different from one ; but you cannot have one committee which is both.

Next, let us consider what would be involved in the formation of a committee out of members elected to be the direct representatives of various groups of missionaries between whom there is no co-ordination but complete isolation. It would be absolutely necessary to formulate the basis and regulations by which the members should be elected, and this would prove a matter so difficult as to be almost, if not entirely, impossible. Direct representation would of necessity be proportionate, for if it were not so, it is difficult to know what use it is. What should be the basis on which the proportion should be founded ? should it be the number of members, of preachers or other kind of workers, or of missionaries ? What should be the lowest qualification of an electing unit ? What proportion of work and workers would any possible answer to this question shut out ? Remember the committee ought not to number anything like a hundred. Weigh the following facts : there are 131 different organisations each with its own set of initials in the last issue of the Year Book (1913). There are 53 different missions reporting over 100 in their Christian community ; 30 of these report over 1,000 ; 11 over 10,000 ; the Methodist Episcopal, 126,192. These facts refer to one branch of work only.

Next, let us consider what particular good would be gained by the proposed method of election. The resolutions that were sent to the China Continuation Committee by the China Council of the Presbyterian Church (North) and by the Kiangsu Federal Council do not give any reasons for their proposals. As far as I have learnt from friends who think the proposed scheme better than the present, it would seem to lie in the fact that those who elect would have more direct control over the members of the new committee than over any of the present members; on the other hand, those elected would be able to speak with an authority denied to them now.

Both these things are matters that bulk more largely in theory than in practice. Occasions in which an elected member would so act as to cause the electors to change him would be rare. Equally rare, we may confidently say, will be the occasions on which a member of the present committees will so act that any organisation with which he is also connected would change him if it could. Suppose such a case actually to occur, it will be within the province of the organisation to complain to the committee. Every three years each name comes before the committee for re-election. A complaint if substantiated would assuredly result in the non-election of the offender.

The power to speak authoritatively is equally theoretical rather than practical, and as far as it might prove practical would be by no means pure gain. Even an elected member has no more authority than anyone else to announce the views of his electorate on any matters they have not actually discussed and decided upon. That is to say on almost every question that has come before the committees up to the present, an elected representative would be in the same position as are the present members. The latter can as easily as the former communicate the actual reception given to any proposal by any particular organisation.

It is a real gain to us at present to know that each of us separately, and all of us together, have no authority to legislate. There has not been—there is no likelihood that there will be—any proposition brought before us that looks in that direction. I do not feel at all sure that if members were directly representative this would be the case. Here, there may perhaps exist a real difference of view. It may be that some amongst us may desire an organisation that could legislate. I continue



to be, as I always have been, opposed to any such organization. In common with many others, former proposals for national and provincial organisations never appealed to me simply because they seemed to give a power to attempt legislation that would not have been for the good of the churches generally. The present committees may conceivably act unwisely—at any rate they cannot involve anyone but themselves in their actions.

Next, it must be borne in mind that the proposed method would involve us in a very real loss, and in a number of lesser inconveniences. It would be a great loss to lose the present unification of varying interests. Many a provincial council would find itself with only one—or perhaps without a single doctor, or educationalist. It would be nobody's business—and nobody would presume to act as if it were—to tell any particular mission that it would be wise to select a doctor for their particular representative; or the reverse. Yet there would be plenty of cases where such advice would be most useful, nay necessary for the work as a whole, even though it might not be of much importance for the particular mission concerned with the election or non-election of some special worker. Some work would be certain to be (proportionately, though not absolutely) over-represented, others would be under-represented or not represented at all. Such difficulties are reduced to a minimum by the present style of election.

It is not unimportant to note that plans of direct representation up to the present have been based for the most part on denominational considerations as far as the missionaries are concerned; on geographical considerations as far as Chinese representatives are concerned. In both cases the large number of unorganised workers are left out of the question. These differences are not ignored in the present plan; but they take their place with other matters one of which is much more important than either of these, *viz.*, the department of work. Let it be noted that every missionary worker represents not only some particular denomination; he also belongs to some particular nationality, works in some particular part of China (or, of his province), and is engaged in one particular branch of work. In all but one particular the same things are true of all Chinese workers. These lines cross and re-cross. Only a central organisation uniting them all can co-ordinate them. Isolated bodies could not but tangle them to the detriment of the finally elected body.

Next, it should be borne in mind that the bodies that ask for power to elect directly are not all of one thought and mind in the matters that come before them, or before the committees. Every gathering of missionaries that meets regularly comes now and again to matters that are decided by a majority against the vote of a minority. It would be absurd to imagine that any elected representative would on all such matters side with the majority, never with the minority. When an elected representative does not think with the majority, what should be his duty in the committee? Should he offer the committee the arguments that have failed to convince his colleagues, or the arguments that have failed to convince himself? If the former, it is difficult to see what would be the use of an election of representatives; if the latter, it is still more difficult to imagine the unconvinced reasoner convincing others. Many of us need to bear in mind that in actual divisions the line between the majority and minority *never* keeps strictly to the lines of cleavage that suggest themselves. That is to say, it practically never happens that all the American members vote one way, and all the British another; or all the Anglicans one way, and all the Congregationalists the other; that all the doctors vote one way and all the schoolmasters another.

Lastly, is it ungenerous to say that the plans that have hitherto been made for national and for some provincial organisations have failed though they have been based on direct representation? We never had a national organisation, and in Hunan we never had a really provincial organisation simply because some of the electing bodies either failed to get born (for the formation of a national council one proposal had been that provincial councils were to elect its members) or failed to elect. Failure to organise in the past carries no right to amend that which at any rate has succeeded in making a start in the present. It is altogether unreasonable to ask the new organisations to make a very radical change in their constitutions before they have really been able to test the present method of working. Let the present method have at least a few years of actual working. All of us will see both the good and bad points of the present organisations more clearly when they are actually working than we can in theory.

Such investigation as I have been able to make shows that the new proposals labour under serious disadvantages, and at best would attain merely slight advantages. It would be

difficult to devise a satisfactory plan for putting the new plan into operation ; if that difficulty were surmounted it would be followed with the loss of that co-ordination of all the interests involved that is attained by the present plan ; the fact that it might enable the elected members to speak with more authority than at present does not seem proven ; nor, if it were, does it seem to be shown that that would be a gain and not a loss.

I hope neither the matter nor the manner of my writing will convey to anyone the idea that the members of the present organisations are anything but grateful for the courtesy that the very act of suggesting amendments involves. Those of us who have come to the conclusion that things are better as they are than as they are proposed to be, are none the less thankful to those who have made the suggestions. None of us imagines that the present organisations are perfect. It is to be hoped that those who have wished us to adopt the suggestions that we have declined will not therefore cease to try and improve our organisation. We are quite sure they will gladly welcome such work as the unamended constitution enables us to do and that they will continue to pray for us.

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## Christian Education in Shantung

E. W. BURT.

**B**Y tradition, Shantung—home of China's Sages—is a literary province, but the present state of things hardly justifies such a reputation, for Shantung is the most densely populated of the provinces and the struggle for a bare existence is very severe, leaving little margin for mental culture, so that we find the great mass of the people are ignorant and illiterate.

According to the latest figures the total number of pupils of both sexes and all grades now under instruction in Shantung is only 67,000. Assuming the population to be about thirty-five millions, this gives one only in every 500 under any sort of instruction. How little the Chinese are themselves doing in education will be better realised when we state that *one in every nine* of the above 67,000 pupils is *in a Mission school*, though the proportion of Protestant communicants to the population is only about 1 in 1,500. In other words, if the Missions did no more for the children of the Christians than the Government

does for the people at large, there would be only *forty* pupils all told in our schools instead of some 8,000!

Analyzing the mission schools more particularly we find that

For every 4 Communicants there is 1 Pupil in a Primary School.

" "	16	"	"	1	"	"	Middle	"
" "	44	"	"	1	"	"	College of Arts and Science.	
" "	1,000	"	"	1	"	"	Theological Seminary.	
" "	1,000	"	"	1	"	"	Medical College.	

But, though the Christians are more awake to the value of education than their neighbours, yet their standard of intelligence is low and there is much illiteracy in the church—it often being difficult to find in the village congregation a man able to read the Bible intelligently. Of the 4,000 Christian boys in our village schools few remain there long enough to learn very much through the pressure of poverty, while the more intelligent youth are continually drafted off for service elsewhere.

The pioneer in missionary education was the late Calvin Mateer who, in 1864, gathered round him as the nucleus of his future college half-a-dozen little boys. After twenty years' patient work the school became a college, sending its graduates into every part of China. During these years, as mission stations spread, schools gradually sprang up in many parts of Shantung. Taking these in their natural order we have:—

1. *The Primary School.* Of these there are 288 for boys and 84 for girls with an average of 15 pupils in each. As to the financial support of these schools, the practice has been to make a grant in aid to cover about two-thirds of the cost. The difficulty of the missionary giving these schools the close attention they need is a serious obstacle to their efficiency and at present they are the weakest link in the educational chain.

#### REQUIREMENTS.

1. *Some missionaries should take special educational training* and get some practical experience in primary school methods and management before coming out and then should give their whole time and strength to making this vital part of our work thoroughly effective.

2. *Healthier school-rooms and better equipment must be provided.* The typical village school-room is impossible. It



is often a dark, damp, ill-ventilated and overcrowded room with the most niggardly equipment—a few stools, an ancient table and a bed in one corner for the teacher and some of the pupils. I fear such rooms are a very hot-bed for the tuberculosis which carries off so many of our students on the threshold of their life. The primary school is one of the most important—if not the most important—parts of our work in its effect on the character of the church of the next generation and on all the higher stages of the educational system—and, like all foundation work, it should be well and truly done.

It is true the new Government aims to establish primary schools everywhere and ultimately this may relieve the Missions of the present burden. But the Government is hampered by many grave difficulties, *e.g.*, (1) *Lack of funds*. This may be partly overcome by the proposed tax on land and by the conversion of temples into schools. (2) *Lack of trained teachers* which cannot be suddenly met. (3) *Lack of intelligent co-operation between people and Government*. Engaged in a hand-to-hand struggle for existence, the peasants are intensely conservative and it must take a long time before an enlightened interest in education can be created and, until this is done, no Government will accomplish much. Probably, therefore, for some years to come the primary mission school will hold its own, provided immediate steps are taken to increase its efficiency. The government curriculum is now being followed with the addition of the Bible as a safeguard of their Christian character.

II. *Middle Schools*. Of these there are 20 for boys with 850 pupils, and 14 for girls with 560 pupils—or about 40 pupils to a school. These schools have the great advantage over the primary schools of being located in the mission station under the direct charge of a missionary who in most cases gives his whole time to the work of teaching and administration. One Mission, however, through the dearth of foreign workers, has made nearly a decade's experiment in the appointment of Chinese headmasters who are responsible for all the teaching and discipline. The experiment, however, has not proved a great success, and the Chinese leaders themselves are now begging the Mission to put an experienced missionary in charge in the interest of the spiritual and moral welfare of the boys. At this critical age in their lives it is profoundly important to bring strong personal influences to bear on the boys and girls,

who are impressionable and responsive to the magnetism of wise and loving teachers. Moreover, owing to the small size of the middle school it is much easier to impress a strong Christian mark on character than it is later on in the crowded university. Hence the supreme need of putting the strongest men and women we can find in charge of these schools. Better equipment, more up-to-date teaching, are after all secondary to the supreme need of this close personal relation between the missionary and the individual pupil.

III. *The University.* This is the final step in Christian education in Shantung and is based on and co-ordinated with the two previous stages. In its present form it now has a history of nearly ten years behind it and it arose out of the decision of the American Presbyterian and English Baptist Missions to combine forces in the higher education of young men chiefly of Christian families. At present it labours under the great disadvantage of being located in three cities, but soon it will be consolidated at the provincial capital.

(a) *The Arts College*—370 students—is a nursery for teachers for all China. Shantung retains but few of its own sons. They are eagerly sought for from Mukden to Canton. Moreover, up to the present nearly all find their life-work in Christian schools and colleges. It is rare for a student to drop out before completing his course. Recently a beginning has been made in a two years' post-graduate course in Chemistry and gradually it is planned to add similar courses in History, Philosophy, Economics, Law, etc.

(b) *The Normal School*—150 students. This school has the same entrance standard as Arts College, but the course is only half the length—two years instead of four—as it is mainly intended for training teachers for our country day schools. Special attention is given to the art of teaching and practical work is done daily to fit the men for their future here in the villages. Probably the *normal school is China's greatest need educationally* at the present time, for, till the supply of her trained teachers is vastly increased, it is impossible to solve the problem of national primary education. It is more urgent than the pushing of advanced colleges, for, unless the foundations are sound and broad, the whole structure will crumble in pieces. Hence the need of at least some educational experts to develop our normal schools on the best modern lines.

(c) *Theological College*—20 students, of whom some have first taken the full Arts College course and others the Normal School course only. The theological course is three years. Last year ten men graduated of whom no less than eight were Arts College graduates. The very different standard and mental calibre of the students constitutes a difficulty which we have not yet overcome.

(d) *Medical College*—25 students, and four foreign doctors in charge. It gives a thorough five years' course and before entering on their medical studies students have to take a preliminary year at Arts College in Chemistry and Biology. Like the Theological College, the Medical College hopes for the day when all its entrants will have first taken a complete Arts course before taking up professional studies. Meantime each of these departments has to accept a compromise and do its best with the material that comes to hand. As the medical profession becomes more honoured in China we may expect to see a larger proportion of our students giving their lives to the noble ministry of healing rather than as at present almost exclusively to teaching.

So far two Missions have fully joined the educational union—*viz.*, A. P. M. and E. B. M.—and one other, the Anglican (S. P. G.), partially. Repeated overtures have been made to the other Missions working in the province and we believe—once the various branches of the University are concentrated in Tsinan—the other Missions will unite and thus make the union more worthy of its name—Shantung Christian University. We know that at this stage *higher education can only be efficiently given if Missions unite their forces*. The three Missions now united differ widely ecclesiastically and yet there has been no trouble on that score. The fullest liberty has been exercised and the result has been a growing respect and admiration for one another and a drawing together of men of different nations and schools of thought which none would have dreamed possible a few years ago.

In conclusion we still believe in giving education mainly to the children of Christians. We recognise that the genesis and evolution of Christian education in other parts of China has been different, but here the schools are rooted and grounded in the church. They have grown with the church slowly step by step and have not gone in advance of it. We see in this the manifest finger of God and we would not betray the trust we



have received. We honestly believe that by deliberately limiting our educational efforts to the large and growing Christian community we are really serving China better than by spreading our energies over a wider area. Our aim is to train up and send forth into every walk of life as many men and women of strong character and consecrated spirit as we can handle, and we know that in the youth of the church we have enough material to tax our united resources to the utmost. This policy has stood the test of several decades—and, judging from its results and the high estimation in which our Shantung teachers are generally held all over China—we think it has been abundantly justified. We remember that our Master, in order to conquer the world, limited Himself in the main to training the chosen twelve. The world was His goal, as it is ours, but to win this goal He deliberately limited Himself. If we can inspire these young Christians with love for God and Man, we shall serve China in the best of all ways, for it is such *men* that China needs, and, if they are not to be found in the ranks of the Christian Church, where else are they to be found?

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### An Historical Summary of the Chinese Recorder

**T**HE following brief Historical Summary is prepared in order to set forth the steps through which the RECORDER has passed in coming to its present status. The celebrated and valuable *Chinese Repository* was commenced in 1832 by Rev. E. C. Bridgeman (A. B. C. F. M.). He was editor until May 1847 when he was succeeded in the editorship by Rev. J. C. Bridgeman (A. B. C. F. M.). In September 1848 Dr. S. W. Williams (A. B. C. F. M.) became editor. The *Chinese Repository* was discontinued in 1851; it was published therefore for nearly twenty years.

In March 1867, the Rev. L. N. Wheeler of the Methodist Episcopal Mission, Foochow, commenced the publication of the *Missionary Recorder*. This publication held its way for nine months only. The reasons for its discontinuance are not recorded. Very few copies of this thin volume of 144 pages are now in existence.

In May 1868, the Rev. S. L. Baldwin of Foochow (A. B. C. F. M.) commenced THE CHINESE RECORDER AND MISSIONARY JOURNAL. It was started as a monthly, the subscription price was \$2.00 a year and it was printed at the Methodist Press, Foochow, each volume containing about 264 pages.

From February 1870 to May 1872 the Rev. Justus Doolittle (A. B. C. F. M.) was its editor. From May 1872 to January 1874



its publication was suspended for want of sufficient support. It was then issued again with Mr. A. Wylie (L. M. S.), agent of the British and Foreign Bible Society, as its editor. At the same time also the Presbyterian Mission Press of Shanghai assumed the publishing responsibility, and it was issued bi-monthly at \$3.00 a year, making a volume of 480 pages. On the return of Mr. Wylie to England in January 1878 the Rev. S. L. Baldwin, D.D., of Foochow, again became its editor.

In May 1880, the Rev. A. P. Happer, D.D., of Canton (A. P. M.), became editor. He retained this position till December 1884 when ill-health obliged him to return to America.

On January 1st, 1885, Dr. L. H. Gulick (A. B. C. F. M.), agent of the American Bible Society, became its editor. He died in 1890, and at that time Dr. L. N. Wheeler, who had edited the *Missionary Recorder* in Foochow, having become the agent of the American Bible Society, became its editor. Dr. Wheeler died in April 1895, and Dr. G. F. Fitch, Superintendent of the Presbyterian Mission Press, then assumed the editorship.

On November 28th, 1907, after a lengthy consideration and discussion, a Board of Editors was organized. The following constitution was at that time accepted by those asked to serve on the Editorial Board and Dr. Fitch, representing the Presbyterian Mission Press:

**CONSTITUTION OF THE EDITORIAL BOARD:—**

1. As at present constituted by Dr. Fitch.
2. Self-perpetuating with power to increase its numbers.
3. An executive of seven.

**EDITORIAL MANAGEMENT:—**

1. The Editorial Board shall have entire editorial control of **THE CHINESE RECORDER**, including:
  - (a) The election of the editor-in-chief and any other editors necessary.
  - (b) The determination of the policy of the magazine.
  - (c) The outlining of the methods for carrying out such a policy.
2. The Editorial Board shall have the disbursement of a liberal proportion of the net profits for use in furthering the interests of the magazine.

**BUSINESS MANAGEMENT:—**

1. The Presbyterian Mission Press shall have the entire business management of **THE CHINESE RECORDER**, including:
  - (a) The appointment of a business manager to promote the business interests of the magazine and to serve as clerk of the Editorial Board.
  - (b) The control of the finances of the magazine, with the exception of the proportion of the net profits put at the disposal of the Editorial Board.
2. The Editorial Board shall have the power to make suggestions to the Presbyterian Mission Press regarding the business management.

About a year and a half ago it was felt that this agreement was not sufficiently explicit and so, on December 11th, 1912, the following supplement was accepted:

1. That the present arrangement between the Press and the Editorial Board shall continue until the end of the current year.
2. That at the end of the current year 60 per cent. of the cash balance in hand shall be put to the credit of the Editorial Board.
3. That after January 1st, 1913, the Presbyterian Mission Press permit all the net profits of the magazine to be at the disposal of the Editorial Board.

for the use of the magazine; the Presbyterian Press to charge against THE RECORDER cost of printing, cost of securing and collecting advertisements, subscriptions, etc.; that the Press credit THE RECORDER with advertisements inserted therein by itself; the Editorial Board bearing its own expense of administration.

On January 1st, 1913, when this arrangement went into effect, the Presbyterian Mission Press transferred to the account of THE RECORDER \$1,363.43 Mex., the same being the cash capital of THE CHINESE RECORDER.

While these two arrangements settled the question of the editorial control of THE CHINESE RECORDER and also that of financial control, they did not appear sufficiently explicit as to the ultimate relation of the Editorial Board of THE CHINESE RECORDER to the Presbyterian Press and as to where the financial responsibility for the magazine rests. On January 14th, 1914, the following resolution was therefore passed:

"That the Presbyterian Mission Press be requested to state in writing that the full control and proprietary rights of THE RECORDER are now vested in the Editorial Board; it being understood at the same time that for the next ten years the Presbyterian Mission Press should continue to print THE RECORDER."

In response to this the following reply was made by the Presbyterian Mission Press:

January 14th, 1914.

As a result of recent negotiations between the Presbyterian Mission Press and the Editorial Board of THE CHINESE RECORDER, it was agreed that the full control and proprietary rights of THE RECORDER are vested in said Editorial Board and that the Mission Press has no concern therein, it being understood, however, that the printing of THE RECORDER shall be continued at the Press for a period of at least ten years.

*Signed: G. F. FITCH, Superintendent.*

On March 20th, 1914, the Executive of the Editorial Board passed the following resolution:

WHEREAS: Dr. G. F. Fitch, Superintendent of the Presbyterian Mission Press, has made in writing a statement to the effect that the proprietary rights of THE CHINESE RECORDER are vested in the Editorial Board, which statement was printed in the Board's Minutes of the meeting held on January 14th, 1914; and WHEREAS: some question has been raised with regard to this matter: it is *Resolved*: That in the opinion of this Board this statement by Dr. G. F. Fitch created no new condition whatsoever in the relations existing between the Presbyterian Mission Press and the Editorial Board, but merely placed on record in definite form the relation that has existed for some years past, as is evidenced by the printed Minutes of the Board of Editors for the past six years.

A perusal of above facts shows that originally THE CHINESE RECORDER was started more or less as a private enterprise, though intended to serve and represent the entire missionary body as far as possible. In 1874, the Presbyterian Mission Press, through its superintendent, assumed the responsibility for publishing the predecessor of the present CHINESE RECORDER. The superintendents of the Press took also the initiative in inviting certain gentlemen to assume the editorship, but only twice were the editors Presbyterians, and it would appear as though the editorial responsibilities were left in the hands of whoever was editor.

In 1907, Dr. G. F. Fitch, again representing the Press, after negotiations, passed on to an Editorial Board the control of THE CHINESE RECORDER, though the Press still retained the publishing responsibility. This Editorial Board elected Dr. G. F. Fitch as Editor-in-chief and also elected Associated Editors when necessary. During the past seven years the business side of THE RECORDER came more and more into the hands of the Editorial Board, until finally the Editorial Board assumed entire financial as well as editorial responsibility, so that the entire control and responsibility of THE CHINESE RECORDER, which was assumed by the Presbyterian Mission Press through its superintendent, has through the action taken seven years ago fallen upon the Editorial Board which seeks to represent the constituency THE RECORDER has always aimed to serve. One distinction must be pointed out between the present Editorial Board and the editors who formerly served at the invitation of the superintendents of the Presbyterian Mission Press, that is, whereas the editors mentioned accepted their responsibility without any conditions, the Editorial Board accepted their responsibility with conditions as embodied above, and the Editorial Board has not only assumed the responsibility formerly held by the editors, but has also, through a process of development, assumed the other responsibility which the Presbyterian Mission Press itself bore. The Editorial Board has therefore taken off the shoulders of the Presbyterian Mission Press that which once was cheerfully assumed and borne by them.

On April 7th, 1914, the Board of Foreign Missions of the Presbyterian Church in the U. S. A., took the following sympathetic action:—

"It would seem clear that for a long period at least the RECORDER was unmistakably the property of the Press, but that for some years an increasing equity in the magazine has been recognized on the part of the missionary body issuing at last in the agreement between Dr. Fitch and the Editorial Board, transferring the magazine entirely to the Board with the reservation indicated with regard to the agency of publication for the next ten years. It seems clear to the Board that it is wiser that the magazine should be the organ of the missionary body in China, and that neither the Press nor the Presbyterian Mission, nor the Board, should be responsible for the conduct of a general magazine, in which it is inevitable that all kinds of questions will be discussed, and varying points of view expressed. No one denomination and no one agency can conduct such a magazine satisfactorily on the one hand, and on the other it is eminently desirable that such a missionary body as that in China should have some publication of its own. The Board is very glad, accordingly, to sanction the relinquishment to the Editorial Committee acting in behalf of the general missionary body of whatever rights the Press has held."



## Our Book Table

THE EVOLUTION OF A MISSIONARY. A BIOGRAPHY OF JOHN HYDE DE FOREST; FOR 37 YEARS MISSIONARY OF THE AMERICAN BOARD IN JAPAN. By Charlotte B. De Forest. Illustrated. Fleming H. Revell Co., N. Y., Chicago, Toronto. Pp. 299, 1914. \$1.50 gold.

It is seldom that a missionary daughter exhibits at once so much literary skill and such semi-detachment from any bias as is displayed in this interesting volume. It is a portraiture of a type of activity in a mission field of a somewhat exceptional character, yet the reader is little by little led to appreciate the naturalness, and indeed the inevitableness of the "evolution of a missionary" here delineated. Mr. De Forest had already considerable pastoral experience before going to Japan. He displayed his resolute will in his almost unprecedented refusal to use perhaps the most difficult of the tongues of earth until he had to some extent realized his purpose of mastering the colloquial as few had then done.

The rapidly changing phases of the development of Japan are brought before us as in a series of moving pictures, and likewise the subjective alteration in the point of view of the subject of the book, till at last he literally embodied in his inner and his outer life the real content of the greatly overworked and much abused phrase "missionary statesman."

The process by which the individual view is expanded into the national, the international, and the world-wide is not often better seen than in this life story, which is especially commended both to students of missions and to their critics. The Introduction is by Prof. Harlan P. Beach of Yale University whose large experience and wide observation make his commendation of especial value.

A. H. SMITH.

THE RELATION OF CHRISTIANITY TO THE HOME. BY CHANG CHUN YI AND DR. MACGILLIVRAY. *Christian Literature Society*, Pp. 24.

After reading this little book, a young man laid it down with the remark: "Somehow I can understand a book like that better than I can the Bible." The reply made to him was—"That is natural. The Bible is the book of books, the book of all the ages. Begun so long ago, and covering thousands of years, its principles still apply to the present, to all the problems of humanity and to all the world. But this little book takes one particular topic, and starting from ground well known, the Chinese Classics, leads on to the higher plane taken by the Scriptures. In treating this subject it fills the gap between Bible times and the present, showing how nations which have held the home as sacred have risen to a nobler conception of all relationships, human and divine; while those who did not honor womanhood nor respect childhood have sunk in the scale. The book is written with the particular needs of China in mind, and in a style that attracts you. No wonder it appeals to you."

The young man in question was a fair type of young China. His grandparents were devout worshippers of false gods, and his



parents atheists. In childhood he attended a school of the old order; in manhood various schools of the new education. But his contact with Christianity was of very recent date. If the book so appealed to him, there is no reason why it might not to thousands of other young men.

It is a book for the times. Probably few realize how dangerous a social crisis China has been passing through. Less than three years ago, the largest theatre in Shanghai could hardly contain the crowds that came to attend a socialist meeting to be addressed by the people's idol. In that meeting men and women went around distributing socialist literature. Among other things advocated was the abolition of the family relation, and establishment of asylums supported by the public for the care of infants, of the sick, etc.

Those who attack the home are worse enemies to China than ambitious autocrats or looting soldiers. The state stands or falls with the home.

Several books have been prepared for women on the home. But this is a man's book.

To show how timely it is, the following summary is appended.

NEW TRACT ON THE RELATION OF CHRISTIANITY TO THE HOME.

(SUMMARY.)

A. The Chinese Classics and philosophers agree with Christianity as to the importance of the home.

- (1) The home is the foundation of society.
- (2) Without the home filial piety is impossible.
- (3) The State can never replace the home in the care of children.
- (4) The relations of wife and husband, father and son, brother and sister ordained of God.

B. But Christianity goes much further in its relation to the home, exalting and assisting it.

- (1) By its emphasis on the sacredness of the marriage relation.
  - a. A new basis for the doctrine of filial piety.
  - b. Insists on monogamy.
  - c. Permits of no divorce except for adultery.
  - d. Husband and wife must mutually help each other.
  - e. Family religion aids the virtue of all in the home.
- (2) Christianity honours the female sex.
- (3) Exalts the child as a person, and the duty of adults to him.
- (4) Emphasises true brotherhood, and leads to universal brotherhood.
- (5) Yet the claims of God come first and those of the family second.
  - a. Who are my brethren, etc. Those who obey the will of God.
  - b. Whosoever loveth father and mother more than Me is not worthy to be My disciple.
  - c. Christianity causes dissension in the home. Why?

C. Finally, anthropologists and governments stress the importance of the home.

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THE ISLAND DEPENDENCIES OF JAPAN. By CHARLOTTE M. SALWEY, London: Eugene S. Morice. Price 5/-.

This book contains a number of monographs, reprinted, with additions, from the "Imperial and Asiatic Quarterly Review," giving an account of the various islands and groups of islands belonging to Japan, Formosa with the Pescadores, the Loochoo Islands, the Bonin Islands, the Kurile Islands, and the Southern half of Saghalien (called by the Japanese Karafuto). An appendix

gives a brief account of Yezo, the northern island of Japan itself. The book is handsomely got up and contains a number of interesting maps and illustrations.

The Island of Formosa, acquired in 1895 at the close of the war with China, is the largest of these possessions; its size is given as 225 miles long by 80 miles at the broadest part. A full account is given of the Government's method of dealing with the savage tribes of the Island. The various industries are also described, camphor, sugar, salt, tea, coal, fisheries, etc. Much money has been spent in the improvement of Keelung and Takow harbours; and a railroad runs nearly the whole length of the Island.

The Loochoo Islands, about 50 in number, and the Bonin Islands, 27 in all, are described as highly favoured by nature in the way of climate, etc. One description given of the Loochoo Islands "may read as a fairy tale, nevertheless it is the statement of the few who have been privileged to participate in the restfulness and peace of these Happy Isles." The Bonin Islands are "an ideal place wherein to spend a life time. . . . Now 4,500 persons enjoy the many blessings and attractions of this small and fair archipelago."

The Kurile Islands are very different. There are 16 chief islands; they suffer during winter from the intense cold and severity of the climate, whilst summer is a season of considerable heat, stifling and close, with fog which sometimes does not lift for months together. Timber is abundant and valuable, and seal-hunting profitable.

Karafuto, the southern half of Saghalien, was given by Japan to Russia in 1875 in exchange for the Kurile Islands. It was recovered by Japan at the close of the war in 1905. There also the cold is intense. Some progress has been made in developing its resources; timber, coal, and fisheries are valuable.

There are some statements in the book that would require to be revised in a second edition. The Loochoo Islands, *e.g.*, are said to be 1,000 sq. miles in extent and to have a population of nearly a million, which figures seem inconsistent with one another, and differ widely from those given by other authorities.

The chief criticism, however, that falls to be made is that in the descriptive account of Formosa the impression is given that the island is inhabited mainly by tribes of wild savages, who are gradually being brought into civilisation. As a matter of fact the population consists of some 3,000,000 Chinese similar in all respects to their former fellow-countrymen on the mainland opposite, (education is perhaps not so far advanced). In addition there are in the mountains about 120,000 savages. Yet in the 37 pages devoted to Formosa there is scarcely a sentence referring to the Chinese merchants, scholars, and gentry; what is said refers almost exclusively to the savages. In one of the opening sentences we read:—

"Formosa was parted with somewhat willingly by the Chinese—that is, if we may believe reports. The community inhabiting the island being a lawless and rebellious people, savage and uncivilized, were not considered of much account. Savage tribes preponderated; but men of other nations—Spaniards, Portuguese, Dutch, Philipinos, and Chinese—contributed to swell the number of inhabitants."

The 120,000 savages had their numbers swelled by the 3,000,000 Chinese! (The other nationalities may be left out of account.) Again in speaking of the language of the people it is said:—

"At present the method of communication by word of mouth from one section or tribe to the other is most unsatisfactory. There is a confused babel of many languages—Chinese, Spanish (?), American, Dutch (?), and others."

This is scarcely a fair description of an island in which from north to south the same Amoy vernacular is spoken and understood by 80 per cent to 90 per cent of the whole population. Again:—

"Posts have been established. . . . through which in a very short time no less than 7,516,000 letters were transmitted. . . . also telephones organized, through which no less than 5,116,312 messages were sent. . . . The above statements prove no slow growth of civilization." Certainly a marvellous progress if starting from barbarism; but not very marvellous to any who know the true state of the case.

It is probable that the writer has been misled, as others have been before, by the double sense of the word "native." It may mean either the aboriginal tribes or it may be used to include all the inhabitants of the island when the Japanese took it over. "The natives are indolent, warlike, and aggressive" is true enough in the one sense, but it is quite false in the other.

One regrets to have to write in this way: but it is a great pity that such a misleading account should appear in a work which many will accept as authoritative. It can only lead to trouble if such views regarding Formosa are held generally in Japan.

T. B.

#### NOTES ON CURRENT CHINESE LITERATURE.

##### (1) *Some Books for Women.*

*Household Economy*, 家事課本. The Chung Hwa Book Co., 中華圖書公司, Shanghai, 211 Kiangse Road.

This little book ought to be a most valuable text-book for girls' higher primary schools. It is well worth 10 cents a copy. The language is clear, and devoid of the coarse expressions sometimes found in books prepared by Chinese on such subjects as the 12 specially treated here. To enumerate a few will serve as a commentary on them. "Food" (under this head are discussed the best times for eating, the dangers of overeating, rest after meals, air, etc.); "Clothes" (colour, material, fashion, washing); "Economy" (book keeping); "The Teaching of Children" (the mother's duty), and so on. It is indeed a joy to find Chinese writing, as the author of this little work, in such an intelligent way on subjects which are all important for women to know.

*How to Bring up Children*, 幼兒保育法. Author, KU TSON, published by the Chung Hwa Book Co., Shanghai, (中華圖書公司). 25 cts.

The title of this little book is rather a misnomer as very few methods of bringing up children are discussed. It is somewhat sketchy and but an introduction to the big subject. However,



as a step in the right direction it ought to be of use in homes where the old methods are in use. Such habits as masticating the food first in the mother's mouth for infants, and kissing (!) are denounced; and the system of infant clothing and the new tight-fitting garments worn by girls as at the root of ill-health and undeveloped physiques. Recreation and toys, too, are discussed.

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*A New History of Chinese Women*, 神州女子新史, 中華圖書公司. The Chung Hwa Book Co., Shanghai. \$1.50.

The style of this book is easy and readable and were it not that it sometimes degenerates into somewhat coarse expressions might be classed amongst "Books that every woman ought to read." It is divided into two parts: The first dealing with prominent women from the "beginning of history" to the fall of the Min Dynasty. The second, from the opening years of the Chiu Dynasty to the establishment of the Republic. Among the remarkable women mentioned some are reckoned as being comparable to the best European and American women. These are too many to enumerate here, but a rough translation of a paragraph from the "New History" will give a fair idea of its contents: "Nyü 'O was the first regulator of Marriage laws: Lo-ten, the Teacher who taught methods of feeding silk-worms; the industry of Princess Ma, and the Queen-Dowager Kwo . . . and the charities of Queen Dowager Ma may be compared to those of Queen Victoria of England . . . Some sacrificed themselves to avenge a parent's death, or to wipe out some stain on their country's name, such as, Me-hsi, who brought about the fall of the Hsia Dynasty, Teh-ki, the Suang, Peo-tze, the Chow Dynasty, and Si-tse, the State of Hu. These acted as Sophia of Russia," and so on. The book is full of names of such, and the author, by his allusions, shows himself a man of wide reading. An expurgated edition would be well worth his while. With the "new style" the old pure classical must not be exchanged for a *too* free and easy one.

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(2) *Some Primers on Mathematics.*

*Wentworth's Geometry.* Commercial Press, Ltd., Shanghai.

A full and able treatise on "modern" lines comprising plane, solid, and spherical geometry. The last chapter forms an introduction to the geometry of conic sections. This book can be confidently recommended for schools and colleges where mathematics is made part of a liberal training as well as a tool for the practical sciences.

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三角法溫德華士, *Plane and Spherical Trigonometry by Wentworth.* Commercial Press, Ltd., Shanghai.

We have examined the above and have seldom seen so much packed into so little space. The examples for practice are searching and sufficient in number and there is plenty of scope for a good teacher. The plane part winds up with a short chapter on De Moivre's Theorem.



The spherical part gives all the formulae usually found in elementary works, and a good section is devoted to practical problems in astronomy and navigation. The printing is clear and the diagrams well drawn. The complete work forms a handy compendium for those who wish to have the necessary minimum for daily use without devoting time to advanced theory. This is a good book to use where the teaching is competent. A final revision by a western scholar would have corrected a few blemishes in the English headings of the chapters.

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幾何學講義, *Lectures in Geometry*. Commercial Press, Ltd., Shanghai.

The above is the rich harvest of a far flung net. It comprises eighteen hundred solutions of problems in pure geometry, and will be a boon to every Chinese student in whom has been born the love of pure geometry. In event of a re-issue I would respectfully suggest that more might be taken from "Casey's Sequel to Euclid." The printing, paper, and binding are all that could be desired. Related problems are placed together so that, as far as possible, the logic of the situation determines the order of each. It should make a handsome present for such as are geometrically inclined.

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新算術教授法, *Arithmetic*. Commercial Press, Ltd., Shanghai.

This series is in eight small books, and gives a graded and systematic course in arithmetic from addition up to multiplication of decimals. They should command steady support, not only in the elementary schools but among grown-ups who have not had the advantage of formal instruction.

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新算術. This little series is admirable in plan, and faultless in execution. All needless strains on teacher and pupil are avoided and the careful grading ensures that a strengthened mind is brought to face each new little difficulty. There is certainly no royal road to learning, but the way has been made plain for little steps in these eight little handy volumes. We have here application of principles without running to fads or shoddy. We can confidently recommend this series.

J. P. H.

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(3) *Some Science Primers.*

理化學初步講義  
Chemical Theory

化學講義  
Elementary Chemistry

博物學初步講義  
Elementary Natural Science

物理學講義  
Natural Philosophy

生理學講義  
Physiology and Hygiene

心理學講義  
Psychology

植物學講義  
Botany

礦物學講義  
Mineralogy

動物學講義  
Elementary Zoology

This is a series of books from the Commercial Press for which school teachers will be thankful. The books are intended especial-

ly for Normal School students, and are very well adapted to their purpose. They give in a small compass the kind of information which a school teacher should have at his finger ends, if he is to be successful in teaching boys and girls in the Primary Schools. Roughly they correspond to the excellent series of Science Primers published by Messrs. Macmillan & Co. The get-up of the books is good, but there is one respect in which they are quite inferior to the Macmillan series, and that is in their illustrations. These are not as clear and attractive as they should be, and in one or two cases not sufficiently numerous. In books of this sort there is a danger to be guarded against, namely, the acquisition of elementary scientific theory only. The books should be used with good apparatus for practical work. The experience of the writer is that there is great room for improvement in this matter. In government schools as well as in some mission schools the teaching is too theoretical, and there is altogether too much dependence upon memory rather than upon the understanding. Along with a good supply and proper use of apparatus, these Science Manuals ought to be very useful.

J. J.

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(4) *Pedagogy and Physical Drill.*

LECTURES ON PEDAGOGY, 教育學講義. *Commercial Press, Ltd., Shanghai.*

This book on the theory and aims of education is a translation from the Japanese. The style is simple and clear. The third portion gives a detailed account of the qualifications of the teacher. The book would be useful in Normal Schools especially for the training of teachers for Elementary Schools.

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LECTURES ON PEDAGOGY, 教授法講義. *Commercial Press, Ltd., Shanghai.*

This book deals with educational methods, and is adapted for giving explanations of how teaching should be imparted in Elementary Schools. The work is well done, and the book can be recommended for use in Normal Schools.

F. L. H. P.

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THEORY AND PRACTICE OF PHYSICAL EXERCISES, 體育之理論及實際. *Commercial Press, Ltd., Shanghai.*

This book, a translation from the English, is a clear and suggestive manual for the use of a physical director. Each exercise is accompanied by a helpful, theoretical discussion of what the exercise aims to develop.

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LECTURES ON PHYSICAL DRILL, 體操講義. *Commercial Press, Ltd., Shanghai.*

This book will be most serviceable in the hands of a physical director faced with the problem of making exercise attractive to boys. It gives detailed descriptions of several of the best boys' games.

ELEMENTARY LESSONS ON BOXING, 拳藝學初步. Commercial Press, Ltd., Shanghai.

This book, a translation from the Japanese, is a rather scientific and advanced treatment of the Japanese art of boxing.

H. B. B.

The Findings of the China Continuation Committee Conference which have been put together in one volume can be ordered from the Student Volunteer Movement, 600, Lexington Avenue, New York City, for \$2.00. This book is a compendium of the latest missionary opinion on modern mission problems.

#### INTERNATIONAL REVIEW OF MISSIONS.

A letter has been received from the business manager of the *International Review of Missions* in which he says that it has been arranged that in future the subscription price (to missionaries in China) of the *International Review of Missions*, placed either direct with the publishers, or with the office at 1 Charlotte Square, Edinburgh, or with the Secretary of the China Continuation Committee at 29 North Szechuen Road, Shanghai, or with Mr. S. E. Hening of the National Committee of the Y. M. C. A., 3 Quinsan Gardens, Shanghai, will be \$4.00 Mexican. This change is made to meet the convenience of missionaries, owing to the constant fluctuation in the rate of exchange.

## Correspondence

### SUNDAY SCHOOL PICTURES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I should much like to know whether missionaries find the Sunday school pictures, such as those from the United States, published by Providence Lithograph Co., a help or a hindrance to them in presenting Christ to heathen audiences. I refer especially to the pictures with a representation of Christ in them. I enquire, because I have heard such pictures severely criticised as representing Christ as a weak-looking man,

on which account it is contended such pictures ought not to be used in preaching the gospel. The appeal to the eye is, we all agree, a great aid to making the message plain. The only question is should it be confined to pictures without Christ in, which would mean that all or nearly all representations of the miracles of Christ would have to be set aside, as such almost of necessity contain a representation of Christ.

Yours sincerely,

FRANK MADELEY.

TSINGCHOWFU, SHANTUNG.

## OPIUM AND CIGARETTES.

To be Editor of

"THE CHINESE RECORDER."

DEAR SIR: Recently we were favored by a visit from Mr. E. W. Thwing of Peking. He had made a trip to Taiku and Taiyuanfu in the interests of the International Reform Bureau work.

When we found that we could have him with us a day as he passed by we began to look around for a place to hold the crowd that we were sure would come to hear his lecture. After a short time we found that the official and leaders of the Middle School would co-operate with us in making the meeting and his visit a real success in the interests of the people. All agreed that no room in the place would hold all the people so the permission was given to use the Confucian temple court yard for the meeting. Here there is a regular platform and the benches for the people were arranged around below.

Long before the hour agreed on the people arrived. Great crowds came and by the time the time came for the speaker to begin it was estimated that about 1,000 people had come. These represented all classes to be found in the city.

After Mr. Thwing's address the *hsien* official made a short speech and he was followed by the principal of the Middle School. Then we adjourned to meet again at four in the afternoon. Again the speaker was greeted with an enthusiastic audience. In all we think about 1,200 different people heard Mr. Thwing on the opium and cigarette evils.

We feel that the meetings held will be productive of great

good. Mr. Thwing also spoke twice for us in the mission buildings. The town has had a stirring up on these evils such as they have never before heard. We who stay by the place can work on and pray that there will come great good from the effort.

The writer is sure that we can't begin too early to fight the cigarette evil if we are to keep China from getting in as bad a condition in this line as she is with regard to opium.

Fraternally,

F. H. CRUMPACKER.

THE ISSUES OF KIKUYU AND  
THEIR LESSON TO MISSIONS  
IN CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Behold how great a matter a little fire kindleth!—I believe the RECORDER has observed a wise policy in not prematurely discussing the Kikuyu case, which has lighted such a great fire in our home Churches. It is, however, impossible that the same fire will not spread to our China mission field. Of honied phrases of union, federation, co-operation and what else their name may be, we have in the past had enough in word and script. But when it came to turn such phrases into practical working on the mission field, according to the old good rule: *Hic Rhodus, hic salta*, then we realized that the spirit against union was just as strong amongst us as it is now manifested in the objections made thereto by the Bishop of Zanzibar. Neither is this anti-union spirit confined to one party only. It is at work in the Anglican Church as well as in the evangelical party. Here it is the spirit of exclu-



siveness and ecclesiastical absolutism which roots in the old theory: *Extra ecclesiam nulla salus*. There it bears the stamp of a certain narrowness and suspicion. Both are alike poisonous. I have heard Anglican Bishops forbidding their converts to attend any service other than Anglican. The term recently adopted by the Anglican Churches in China: 中華聖公會, "the Holy Catholic Church of China" is, considering the fact that Anglican missions in China are by far the smaller body, both ambitious and exclusive. In the evangelical camp there prevails often such a narrowness and cold suspicious attitude toward the other side, making it hard for oneself to judge which of them is the more detestable: the absolutism of the Anglicans or the narrowness of the evangelicals. Now beyond all mere talk on union there really exists amongst us on both sides the craving after a closer working together as one Church in Christ. As one amongst many laudable examples I quote here from an article in *The Churchman*, by Bishop Roots:

We welcome every influence which tends to set forward the great cause of Church Unity here in China, but I am convinced that it will be impossible to go much further than we have already gone here in the mission field until the Churches at home have begun to lead the way. The immense accession of strength which we have already felt from such organic unity with the Church of England missions in China as we have already secured, is an indication of the yet far greater strength which the missionary enterprise will acquire as it secures successively greater increase of unity between its constituent elements. There can be no doubt but that the most intelligent and zealous of our Chinese clergy and people are impatient of the divisions amongst us, which in so many in-

stances have an historic origin which is to them meaningless, and I think the home Churches should regard their fitness to command the continued confidence of the Chinese whom they have been enabled to lead into the fellowship of faith in Christ, as an object which can be secured only by the manifestation in word and deed of an unflinching determination to do all that in them lies to heal the unhappy divisions of Christendom.

The issues of the Kikuyu Conference and their final result in the Church at home will therefore be watched by all of us on the mission field with great expectation. We expect to see a strong forward movement and clear lead by the Church at home towards real unity. Union with Christ, not acceptance of a uniform ecclesiastical framework. Our motto must be: "*Ubi Christus, ibi Ecclesia*." Let all at all times and in all places unite in praying: "from all false doctrine, heresy, and schism, good Lord, deliver us."

CH. W. KASTLER.

#### STUDY OF CHINESE LITERATURE AND HISTORY.

To be Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your letter with regard to difficulty of securing articles embodying research in things Chinese is quite alarming. It suggests that the race of investigators from Robert Morrison to Arthur H. Smith is almost extinct. Could'n't an appeal be made to every missionary to take up some branch of the big theme China and patiently make a life study of it? A program might be drawn up to afford topics for selection. I will indicate a few that have occurred to me.

The Migration of Races; Gomer and Gog spread west. Cymry and Basque and East Kmer and Ugrian from the Caucasus, Imeria and Gongaria or Georgia. There are the San Miao found in N. W. China plus another tribe. Who are they? I? Malays? Phut (Bod) and Sinite (Sinim) settled among them respectively in Tibet and Kansu (Tsinchow) spreading the one Nosu and Lesu, etc., to Burmah, the other to Sian and Honanfu (Loyang), etc. Honan aborigines were called Tai and probably went south and became the Siamese wedge between Burmese and Cambodians. A map of the present distribution of the aborigines and their linguistic affinities is desirable even for practical purposes. American Hungarians should go to their fatherland in West Kansu when the missionary spirit arises among them. Before the Keh tribe of Anshunfu, Kweichow Province, ceases to speak their language, its affinity should be ascertained. What caused the migration eastward of the Bactrian Pek kia of Balkh? Had Nimrod, Sargon, and Kuanti anything to do with it? The original pictorial script took different stereotyped forms—as styles on brick and brush on paper were used on the Euphrates and Yellow River respectively. The 240 commercial stages between Sian and Antioch might be traced. The Canton-Arab trade that focussed at Ceylon is not much known. The influences of Zoroastrianism, Judaism, Christianity and Mohammedanism overland by the Central Asia route is important. When did the South American products, tobacco, maize and potatoes, come to China? A map is needed of the (1) tone areas. It is

very desirable that missionaries should not be transferred from one tone area to another. (2) The pronunciation areas, are mainly a matter of Shibboleth, *e.g.*, Hankow 4 sī, 10 sī, elsewhere 4 sī, and 10 shī. Combine etymology and phonetics by spelling tsh csh for dental and guttural plus sibilants. Each region has a vocabulary peculiar to itself. A local compilation should be kept in MS. Specially vicious customs should be exposed, *e.g.*, baby murder by unhuman mothers who subsequently breed brigands in West Honan where infanticide is the rule in almost every family. Would White Wolf's career be possible but for this root cruelty of such mothers? The winking at all evils by officials until the evildoers get rich enough to make it worth while attending to them, *e.g.*, the military does not catch up to White Wolf until the horde is burdened with loot. Kingtse-kwan was the open haunt of kidnappers a few years ago, and girls and women were carried off to Tengchow for sale where girls are scarce owing to throttling of nearly all females born and even superfluous boys.

Each missionary should make a special study of one book of the Bible for both revision purposes and annotation. Canon H. P. Liddon spent his life on Romans. In China, Luke's two volumes and I and II Thessalonians are most necessary next to Genesis, then Romans and Philippians, also Job, Proverbs, Jonah, Hosea, and Daniel.

Chinese books should be printed in sentences as in the English Version as a help to seeing the units, and the sentences should be grouped into segments of sense in order to

teach unconsciously the links of discourse; pairs of conjunctions thus appearing at tops of columns. Prepositions are artistically grouped and used synonymously, a more important matter than Chinese Ping Tse or rhythm. Although there are no Miltonian and Gladstonian sentences in Chinese to be unravelled by sustained attention, yet the often occurrence of two or three participles with a finite verb in the New Testament needs attention to see whether they have been correctly placed. Relative pronouns and participles in Chinese have to form separate sentences.

A radical change is needed in compiling catechisms. Bacon's suggestions should be adopted. A divine statement should be printed in full and in smaller type any necessary explanation

be given. Human theology or inference is not desirable. Chinese talk in proverbs and aphorisms. Albeit A. H. Smith's marvellous collection was destroyed in 1900 they should be again collected and a grammar founded on them. In some of the chapters of Mateer I thought I noticed some artificial second rate padding to fill the page.

I have written this amid the debris of a ruined house unable to refer to MSS or books. If others pool their experience of needs some younger missionaries might be set on useful tracks.

Sincerely,

GEORGE PARKER.

*P. S.*—As a first book on some of the above subjects I would suggest J. Edkins' "The spread of Religious Ideas in the East." R. T. S., 1/- net.

KINGTSEKWAN, S. W. HONAN.

## Missionary News

### Summer Holidays in Japan.

Miss M. B. Sherman, American Presbyterian Mission, Matsuyama, Iyo, Japan, writes as follows:—"This year I happen to be occupying the large new mission house here in Matsuyama alone as I am the only one of our Board at this time at work here. Our family may be back another year and while there is an opportunity to share my home I am wishing I knew if there are any who would be benefited by the change a period of rest and quiet in this pretty Japanese town would give. I would be tempted to remain here myself this summer if I could have company though I do not know how comfortable it might be. We are not far from the sea which is reached by tram

car and the Castle Mountain is very near and there seems always to be a breeze."

Other details may be given on application to Mr. G. McIntosh, Presbyterian Mission Press.

### Work among Prisoners in China.

"Abandon hope all ye who enter here" might well be written over the entrance to many Chinese prisons. Some are very much better than they were. The influence of Christianity and of civilization, and the wish on the part of some of the Chinese, has caused the introduction of not a few improvements in the prisons of some of the larger cities. It is, however, to



be feared that in not a few places the old conditions exist. Alas for the man who is incarcerated within their walls! He may be excused if he concludes that he had better never have been born.

In the following short sketch of a visit to a Chinese prison the writer thinks it wiser not to mention the name of the place where this particular prison is, for the very desire of those in charge to do the very best possible for all the prisoners under their care, and the encouragement given to the local missionaries, might possibly result in trouble to them, and in the withdrawal of the present privileges.

The privilege of bringing the Gospel to the prisoners in this place was first sought and obtained by a young Christian Chinese who, though in business employ, was filled with the compassion of Christ for the suffering. For some unknown reason, however, the work now devolves upon missionaries and their helpers. Every Sunday morning some four or five foreigners or Chinese go to this prison and hold a service in the different wards, being welcomed very warmly both by those in charge and by the convicts. The opportunity is unique. Here at any rate we do not preach to the self-satisfied or gospel-hardened.

The prison is situated on the outskirts of the city and on one side abuts the barracks, where soldiers are always on guard in case of need. The buildings are of the usual Chinese type, of one story, and of poor quality. After passing through the entrance gateway, one enters the small courtroom in which prisoners are tried. Beyond this is a yard, from which opens out the

long narrow passage leading to where the prisoners are confined. Down this passage is the office of the head official, and also some small rooms, one of which serves as a kind of hospital for sick prisoners, and another apparently for those awaiting trial. Then turning a sharp corner, the passage opens out into a small courtyard. On one side is a heavy wooden barred door which is the entrance to the prisoners' quarters. Within this, immediately on the left hand and opposite the warders' room, is a door made of thick timbers with spaces of about three inches between each. Peering through these narrow spaces into the semi-darkness beyond, can be seen a room about fourteen feet square, lighted and ventilated only by a small iron-grated opening about a foot square and ten feet from the ground.

Upon the raised floor within are mats and upon them are about twenty men crouching, squatting or lying. They are dressed as were all the other prisoners, which we afterwards saw, in ordinary Chinese clothes, but some are heavily manacled. We were told that some of these convicts were under sentence for fifteen years, and none of them for less than five years. One of our number remained here before the fast closed door to tell through its bars the message of salvation. It would not be a hopeless task, for the love and power of our living Christ is sufficient even for such as these.

Passing out into a small rectangular courtyard about twenty feet broad and forty feet long, on the right hand is a long narrow building running the whole length of the courtyard. In this we found about sixty convicts. Some of these were heavily man-



acled. We were told that among them there were some in for as little as three years, but the majority for much longer periods.

At the end of the small courtyard was still another building not more than forty feet long and fifteen feet wide in which were confined at least seventy men. Both these two rooms were also much cleaner than we had expected to find them. They were also better lighted than the first place we saw, and were better ventilated. Into these two larger rooms we were allowed to go right among the prisoners, and speak to them freely. One man found guilty of kidnapping was 89 years of age; another was 75 and was confined because of some matter of money for which we were told he was held responsible. One very intelligent well educated man was in for three years for forging a cheque. He seemed to have a considerable amount of liberty, apparently occupying some such position as Joseph did in the Egyptian prison, among other things being allowed to teach some of the others for an hour or so every day, his facility as a writer also being utilized. Some half dozen of the total number were employed—sitting just where they were among all the others—in winding silk, but the rest had nothing whatever to do. Upon asking why, we were told that formerly funds were available for industrial work, but now there was no money supplied for this purpose, and nothing more could be done.

Who but Chinese could endure the fearful monotony of sitting still, some of them for years together? The space available, too, in the small crowded rooms must make it impossible for all of them to be

able to lie down even at night. Three times each day they are allowed out for a very short time into the narrow courtyard; then, too, the evil effect of so many having to herd together. They were not all villains of the deepest dye. The majority were just such Chinese as we meet every day, on the streets of any city, whilst some looked capable of anything. It seemed from their appearance that there were those who might be innocent of any crime—the victims of false accusation, of injustice.

Enquiring lately as to whether since the Republic things in the lawcourts of China were better than they had been, one well likely to know replied, "Perhaps a very little," and others have said that in some places there is more injustice than ever. To be guilty and suffer confinement under such conditions must be terrible, but what must it mean if one were innocent!

It will be seen from the foregoing that every effort possible is seemingly being made by those in charge to make the best of the plan and space at their disposal, and there is little doubt that the comparative cheerfulness of this crowd of prisoners was because they had good cause to congratulate themselves upon not being in some Chinese prisons. They appeared to be well fed, and the rooms, etc., were comparatively clean, but with such numbers of convicts the buildings ought to be ten times the size, with more light and more space for exercise, and there certainly ought to be employment given as formerly.

Never anywhere could there be a more attentive audience as the message of the Gospel was told. The fact of sin, and its awful results even in this life

was obvious. God's great love to them individually; His readiness to save; the infinite yearning of His heart over the unrepentant and disobedient; the open door to whosoever will; and one's own personal testimony, was a word of hope to these poor men. Many say they have received the Saviour. One of the warders told me that they always say a prayer when they have their food. How much all this may mean is only known to the Searcher of all hearts. The coming day will declare the results of the steady work done in this prison.

Are there not many other places in China where perhaps nothing is being done, where the officials if they were only approached might also give facilities for similar work? How ready many of the Chinese Christians would be to assist if they were only at first led.

It is to be feared that in many prisons in China the old awful hellish conditions prevail still—where there is no attempt at any sanitary arrangement whatever; where men are manacled in such ways that day nor night they can neither sit nor lie; where the most fiendish tortures are still ruthlessly inflicted; where starvation is possible; and where death would be the most welcome visitor, and hope has long since departed.

Pray for the prisoners of China.

#### A United Evangelistic Mission in Changsha.

From April 19th to 26th (inclusive) a very successful evangelistic mission was conducted in Changsha by the seven protestant churches at work in the city, *viz.*, the Christian and Mis-

sionary Alliance, the Liebenzell (German C. I. M.), the Lutheran (Norwegian), the Presbyterian, the Protestant Episcopal, the United Evangelical, and the Wesleyan Methodist.

The thought of such a mission originated with the great meeting held on April 27th, 1913, in connection with the Day of Prayer. For that meeting we had the loan of a large building erected in the city by an association of the gentry for educational purposes. Some 1,400 gathered there a year ago. This revealed the strength of the churches and at once suggested the suitability of the building for mission services.

Early in the new year preparations began to be made. Invitations were sent at first to two gentlemen to conduct the principal services. Only one of these could accept. Time after time others were unable to join him, so it was necessary—and events proved that the necessity was from the Lord—for local evangelists to second the work of the one visitor. This visitor was the Rev. Shen Wen-ch'ing, B.A., of Hankow. He had been selected by the General Committee of the Wesleyan Methodists to represent China at the Centenary gatherings of 1913, as seven others were selected to represent the world-wide work of that mission. The effect Mr. Shen produced on the great gathering in the Albert Hall, London, when nearly 10,000 people were gathered, by a *four minutes'* address, showed that he possessed in no small measure some of the gifts necessary to the evangelist. Those of us who had known him from his early years knew that he also possessed in full measure the grace and gumption that Mr.

Spurgeon used to teach us must be joined to the gifts. So it was that without hesitation he was recommended by his old friends, and, notwithstanding the fact that he had not previously conducted a mission, was accepted by the leaders of the Changsha churches as one to conduct an important series of services.

The Educational Assembly Hall has no means of artificial lighting so the meetings there were confined to the daylight and for evening services we were perforce limited to the seven preaching chapels. Once more the hand of the Lord has been manifested in our limitations. It was these evening meetings that furnished the chief harvesting field of the week.

A regular "plan," after the most approved Methodist methods of "planning" was made, and preachers from each of the churches sent to visit in turn each of their sister churches. A central thought of those who first planned for the mission was that there were in the city thousands—or even tens of thousands—who had heard over and over again the general gospel message, the daily preaching of which forms an important part of the work of each church. The mission has abundantly shown that the time for such an ingathering had fully come—the field was white, the Lord of the Harvest sent His laborers to reap, and they have gathered much grain sown in many hearts by the great Sower of good seed, the Son of Man.

The meetings were made widely known by means of an advertisement in the leading daily paper, by some 500 wall placards and 50,000 handbills. The hymns and Scripture used in the daily service were printed with an

announcement of the evening services and preachers and also a very simple form of declaration that each was asked to sign if he would, saying that he determined to investigate more thoroughly the teaching of Christianity and the footsteps of Jesus. Deeper preparation was made through much intercessory prayer both in the ordinary meetings of the church and in special gatherings for the express purpose of prayer.

Seats for 1,600 people had been arranged on the floor of the building. As the whole fabric had been designed and erected by local men—some of whom had never even seen such a building before, it was thought better not to use the gallery other than by admitting about a hundred senior boys and girls who just sat in the front row of seats and gave great help in the singing.

It was a cause of thankfulness when Sunday, April 19th, which followed days of heavy rain gave us a day of clearing up which by the afternoon became bright sunshine. The building was so full that the doors had to be closed against further entrance. Every effort was put forth on the Monday to see that the places of those members who would be unable to attend the week-day services should be supplied. It was realised that a half-full hall on Monday would cause a drag through the week. God blessed the special effort and once more the building was filled. So it was every day except the Wednesday when rain fell up to within a short time before the beginning of the services. Even then some 700 or 800 men and a few women braved the difficulties of the newly repaired road to the hall—the "repairs" consisted in part of a facing with



yellow clay which makes it more like a brick field than a carriage road.

The warmth and thrill of those afternoon meetings—and no less their quiet reverence—are never likely to be forgotten by those who took part in them. The effect was felt in every evening meeting, not only by the preachers who preached with a fire that would have been impossible without the afternoon experience, but also by the members who took their full share in the personal individual work with the enquirers who were brought to the front to sign the papers.

The subjects of the afternoon addresses showed a well thought out scheme which indeed formed really an apologia for Christianity by a Chinese to Chinese. The preacher was new to such work and went, almost of necessity, on a line of his own. Criticism would have been fairly easy beforehand; it is out of date now that the mission has been marked with such great success. The subjects of the daily addresses were as follows: "Old Morality and New," "A Comparison of Religions," "Good and Evil," "The Kingdom of Heaven," "Reform of Heart and Soul," "The Distinction between Heaven and Man," "Progress for Self and Soul," "The Relation between God and Man." These titles were chosen by Mr. Shen himself; they hardly convey to those who have not heard the addresses the connection which was really evident as from day to day the preacher worked out his thoughts. The reasoning was cumulative; nevertheless, the actual result as shown either by attendance, attention, or by

signature of the printed forms was almost uniformly good from beginning to end.

All classes came and all classes furnished examples of harvested grain. Many of those now attending the special classes for enquirers which have been started in each church were old attendants at the open preaching services already referred to. A few were men, or women, who never before heard the Gospel. Rich and poor, learned and unlearned—not only heard but heeded the Gospel.

Only four days after the conclusion of the Mission, I was obliged to leave Changsha for the work of the Continuation Committee. But news followed me to Shanghai of the increasing interest in the work. One class which had reached the number of forty when I left has gone on to a hundred since.

It is worth while, perhaps, to point out for the sake of others that we had no help from any central committee outside ourselves. This is said in no wise to decry such a committee, but merely to emphasize the fact that it is not necessary to wait for more perfect organisation. Wherever the field is white unto harvest—and on that matter we should pay heed not to the many who say "Yet four months and the harvest cometh" but to the One Who sees the results of His own sowing and says "I send you to reap"—wherever He so sends, committee or no committee, visitor from another place or home and local workers only, the reapers should go without doubting. They will reap without possibility of failure.

G. G. WARREN.



## The Month

### THE GOVERNMENT.

President Yuan has revived the old style administration under new names so as to get effective control of provincial administration and the sources of revenue. The present civil governors, therefore, are being replaced by officials known as Ching An Shih, who will have control of all civil officers, patrol officers and the police with the exception of the military. The Chinese papers report that the Secretary of State has recently appointed to office some seventy Manchus.

In the Tibetan conference an agreement has been formulated in which the autonomy of Greater Tibet is allowed and by which China regains her position as suzerain. The so called "Imperial Mongolian" Government addressed a note to the British, French, American and German Ministers inviting their respective Governments to enter into treaties. This communication the Chinese Government took into consideration suggesting that it had a voice in the foreign intercourse of the Outer Mongolian Government. A conference was held in Peking attended by Chinese and Mongolian representatives which petitioned the Hutukhtu to withdraw the declaration of independence.

On June 20th the Tsan Cheng Yuan was opened. Fifty-three members were reported as present. President Yuan made a speech in which he declared that it was the duty of this body to act temporarily as a Legislative organ. One of its principal functions is to give advice to the Government.

Recently patriotic Chinese at Nanking started an agitation to present a petition to Foreign Powers to remit the balance of the indemnity.

### EDUCATION.

In Kuangsi, some government schools are being closed and it is reported that they are all to be closed. However, it is suggested that the students may run the schools at their own expense. A notable petition has been presented to President Yuan by the Chihli Educational Bureau supported by other provincial bureaux urging the re-establishment of educational taotai-ships in the various provinces for the improvement of Chinese education which, they point out, is the foundation of all administrative affairs, as without a good Chinese education foreign-educated men cannot serve their own country. The petition contends that many students who have been educated abroad are woefully lacking in this respect. Yuan Shih-kai has handed the petition to the Political Conference for consideration.

### WHITE WOLF.

This notorious brigand still continues more or less active though an attempt to enter Szechwan was frustrated. It is reported that troops have been drawn around these brigands in South Kansu. The idea of the Government is to break the brigands up into small groups and drive them from their base. On March 20th, Minhow was attacked. The missionaries there suffered greatly. Mr. Christie and family with the two young ladies in their Mission were forced to flee to the hills. On June 1st, White Wolf's brigands took Taichow and, according to their usual destructive methods, looted. 8,000 deaths are reported as a result of this raid. The end of this brigand does not yet seem any nearer.

# Missionary Journal

## BIRTHS.

- At Pingtingsien, Shansi, April 27th, to Rev. and Mrs. VANIMAN of the Church of the Brethren Mission, a daughter (Edna Pearl).  
 At Fabiola Hospital, Oakland, Cal., May 7th, to Rev. and Mrs. CLARENCE D. HERRIOTT of Centerville, Cal., a daughter (Dorothea Donald).  
 At Pingyangfu, Shansi, May 11th, to Dr. and Mrs. WILLIAM KELLY, C.I.M., a son (Samuel Meyer).  
 At Hangchow, June 2nd, to Mr. and Mrs. W. H. WARREN, C. I. M., a daughter (Gladys Vera).  
 At Mokanshan, June 11th, to Rev. and Mrs. H. MAXCY SMITH, A.P. M.S., a daughter (Elinore Ione).

## MARRIAGES.

- At Shanghai, June 2nd, Rev. EDWIN C. LOBENSTINE to Miss SUSAN B. Clark.  
 At Newry, Ireland, June 10th, CHARLES DEANE LITTLE to CAROLINE JOAN CRAWFORD, M.B., B. Ch. (both of W.M.S.).

## DEATHS.

- At Chuhsien, May 5th, JOAN FOWLE THOMASSON, aged seven months, from broncho-pneumonia.  
 At Nanking, May 29th, GRACE LENORA, eighteen months old daughter of Mr. and Mrs. WALTER R. WILLIAMS, American Friends Mission, from tubercular pneumonia.  
 At Hunyuan, Sha., May 31st, Miss R. E. SAMUELSSON, C.I.M., from typhoid fever.

## ARRIVALS.

- June 1st, Dr. DANSEY SMITH, C.I.M., (ret.).  
 June 3rd, Rev. W. N. BREWSTER, D.D., Miss BREWSTER, Miss K. BREWSTER and Master ED. BREWSTER, M. E. Mission. (ret.); Rev. P. E. THORSEN and family and Miss SARA XAVIER, Nor. Luth. Synod; Miss SOWERBY, English Baptist Mission.  
 June 8th, Dr. and Mrs. B. E. NIEBEL and child, and Miss HOLBEIN, Un. Evan. Ch. Mission.  
 June 10th, Mr. and Mrs. H. T. FORD and child and Miss E. R. WHITE (ret.).  
 June 15th, Mr. GEORGE MILLER, M. E. Mission.

## DEPARTURES.

- May 16th, Mrs. ANNA K. SCOTT, M.D., and Mrs. G. H. WATERS, both of A.B.F.M.S., for U.S.A.  
 May 22nd, Mr. and Mrs. H. S. CONWAY and four children, C.I.M., to Australia.  
 May 23rd, Mr. STEEN BUGGE, Y.M. C.A., on furlough.  
 May 31st, Mr. and Mrs. A. BLAND, Misses J. MACLAREN, E. M. YARD, MARY BAXTER and L.F.M. JACKSON, all C.I.M., to England.  
 June 2nd, The Misses McCULLY, Can. Pres. Mission; Mr. A. KARLSSON, C.I.M., to Sweden.  
 June 4th, Rev. and Mrs. WILSON H. GELLER and three children for England.  
 June 5th, Mr. and Mrs. LAQUEER, and Miss ALICE TRAUB, Ref. Ch.  
 June 8th, Mr. and Mrs. K. W. SCHWIZER and Miss E. BAUMER, C.I.M., to Germany, and Miss BALDWIN, C.M.S.  
 June 9th, Mr. J. S. HELPS and child, Miss HELPS, English Wesleyan Mission.  
 June 10th, Rev. and Mrs. F. STANLEY CARSON and child, M. E. M.  
 June 13th, Miss LAURA M. WHITE, M.E.M., Rev. and Mrs. H. F. ROWE, M.E.M., the Misses ROWE (3) and MASTER HARRY and DAVID ROWE, Mrs. F. S. BROCKMAN and two sons, for U.S.A., and Mr. and Mrs. R. A. MCCULLOCH to Australia.  
 June 15th, Mrs. E. MURRAY and Miss E. A. SHEPPERD, C. I. M., to England.  
 June 20th, Dr. and Mrs. R. CARTER, Dr. C. S. MERWIN and Dr. E. E. ANDERSON, all A.P.M.  
 June 21st, Rev. G. P. BOSTICK, So. Bapt. Con.

## TRAINED NURSE.

Miss Marie Kranenberg, a fully qualified trained nurse and mid-wife, desires engagements for private or institutional nursing. For terms apply to Miss Kranenberg, Amoy: for reference to Dr. A. Fahmy, London Mission Hospital, Chiangchiufu, or to Dr. J. Morehead, Foochow.

